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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

ON Thursday, May 1, died at Rodney House, Clifton, the Right Honourable Lady EDWARD O'BRYEN, aged twenty-nine.

To attempt some slight sketch of her religious character is considered—rather fondly perhaps—a debt due to the worth of the departed, no less than to the general interests of the church of God; to the glory of whose grace, it is trusted, she hath been made “accepted in the beloved.”

Placed by the providence of God in one of the higher walks of life, and elevated to a still more advanced station by her marriage with the Right Honourable Lord Edward O'Bryen, in April, 1815, she accounted it still her highest honour to sit at the feet of her Redeemer. To this wise choice she had been gradually led by Divine grace for several years before; having first of all made a persevering, but a fruitless, search after happiness in the pursuits and amusements of fashionable life. Scarcely had she been convinced, upon experience, of the vanity of these expectations, when it pleased God to visit with illness, and in the course of twelve months to remove by death, an elder and beloved sister. This painful, but seasonable disruption of one of the tenderest of human ties, proved the happy means of binding the affections of the attached survivor more closely to her Saviour. The world now appeared to her, indeed, “a broken cistern, that can hold no water:” and she in consequence determined never to wander more from “the fountain of living waters.”

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As the youthful subject of this short memorial had often before expressed her surprise at the conduct of those whom higher thoughts and views had detached from the objects of this lower scene; so, on the other hand, was her astonishment *now* excited in an equal degree, by the too common devotion of mankind to the pomps and vanities of the world. This change, which most clearly appeared to all who knew her, made it no doubtful fact that the eyes of her understanding had been enlightened to behold the true glories of the Cross;—in Scripture language, “to know the breadth, and length, and depth, and height of the love of Christ;”—and from this discovery she had derived the full conviction of it being her duty, “no longer to live unto herself but unto Him that died for her and rose again.” In her situation, it will easily be credited, that this duty was not merely “a sacrifice of that which would cost her nothing.” She had fully counted the cost of a religious profession, before she began to make it. She had learned already, as well from her own observation of the world, as from the concurrent testimony of sacred history in every age, that love to the Redeemer was not to be faithfully maintained without the censure of the world. The “better part” was modestly, but deliberately, chosen by her. Her conduct, indeed, towards others, proved her just value for Christian prudence, combined with Christian charity, in order to remove all *reasonable* occasion of offence: but it proved likewise that her first object was a prize

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alike beyond this world's frown or smile; her sole guide, the will and example of her Redeemer; her highest joy, the glory of her God, and the best happiness of her fellow-creatures.

Individual instances of her characteristic and truly Christian benevolence, though delightful to the recollection of immediate friends, would not distinguish her sufficiently from other labourers in the same blessed service, to demand particular notice. It may be sufficient to say, that the poor inhabitants of the large parish of Corsham, in Wiltshire, can bear an ample and affectionate testimony, accompanied with the liveliest regret, to the active exertions of their departed young friend, both in behalf of their temporal and spiritual interests. That equivocal zeal which regards the bodies of the poor, but neglects their souls, gave place in her practice to plans more enlarged and more consistent with a truly Christian spirit. And if *religion* entered into all her views of *charity*, no less did humility of the purest kind add a lustre to both. She deemed herself still a debtor to Divine grace: she felt herself unworthy even of the task which she instrumentally fulfilled; and losing sight of her own best works, she made mention only of the righteousness of Christ.

No wish is felt by the writer of this memorial to portray a character of visionary excellence; and those who are best acquainted with the sad details of the corrupt heart of man, will know that dark shades are necessary to give reality and life even to the portrait of "the regenerate." As an encouragement then to conscious weakness when breathing after increased watchfulness and renewed strength, it is here related of Lady Edward O'Bryen, that the advice to the church of Ephesus was once applicable to her; and that soon after she had known the way of righteousness, and escaped, as it was hoped, the pollu-

tions of the world, it became necessary to remind her "from whence she had fallen," and to exhort her "to repent and do her first works." This circumstance throws a fresh and lively interest over her memory to those who were privy to the superior degree of care, as well as the deeper humility, which arose out of the consciousness of her early partial declension. And clothed in this humility, who will not say that she was seasonably, we do not know *how* seasonably, and perhaps *how mercifully*, called by the great Lord of his church to meet her last enemy?

In the beginning of the month of April last, the signal for this awful call was given in the irresistible progress of a fatal fever, which seized her soon after the birth of her second female infant. But to Lady Edward O'Bryen death appeared to assume its most mitigated form, and seemed only to brighten her religion and confirm her happiness. From the first knowledge of her danger, she demonstrated that her spirit rested solely on the Rock of her salvation. The holy calmness, which by rapid degrees now began to pervade her entire frame, and cheered alike her countenance and her speech, was as edifying as it was striking. The sting of death which is sin, seemed for ever removed by faith in her Redeemer's blood. Fear, sorrow, regret, once so familiar to her mind, in reflecting upon *that* which is the sting of death, found no place in her, when contemplating the enemy himself. Though quick in natural feeling, and fervent in affection for her husband and two infant children, she nevertheless may be truly said to have rejoiced in the hope of departing into the presence of One whom she loved still better. "I love my husband," said she on one occasion, "I love my children, but I love my Saviour better. I had rather depart and be with Him." At another time she said, "The coffin and the shroud are fearful things to human nature, but not to a sinner who has been

washed in the precious blood of Christ." Again, in the recollection of those fears before alluded to, which she often felt, when in the habit of connecting her own unworthiness with the last awful event of life, she was heard to exclaim, "I feared the valley of death would have been dark; but my Saviour has made it now all light to me. There is no dark part in it." She even expressed herself as though she dreaded the passage through the valley which was made so delightful to her, would be too short. The anticipation seemed now as joyful as before it had been painful: and her last pulse, almost her last breath, was accompanied with an assurance intelligible to those around her, "I am very happy;"—"I am going to Christ." And in such breathings at length her spirit fled, and mortality was swallowed up of life.

Happy were it for those "lovers of pleasure," to whose use this little detail is more particularly dedicated, could they have learned the secret of happiness in this truly Christian school. No one could have beheld the dying wife, the dying mother, without at least acknowledging that her religion was a cheerful one: cheerful, notwithstanding she had abandoned those worldly amusements which are too commonly considered to be the very soul of happiness. Where can a person warmly attached to the pleasures of the world be found, who would leave a beloved husband and two infant children, as serenely, as joyfully, yet as tenderly as the deceased. Instances of apathy, perhaps of resignation, might indeed be produced; but it is plainly impossible that any one, whose affections are wedded to the world, should *acquiesce* in that which on such principles is loss of all, and much less, under the circumstances of Lady Edward O'Bryen, *rejoice* when summoned to depart. Let all, but especially the young, consider well the consolations which irradiated the

death-bed of this departed Christian, and then let them determine for themselves, whether, in the ways of the world or under the banners of the Cross, the greater happiness is to be expected.

AMICUS.

To the Editor of the Christian Observer.

NEXT to the invaluable possession of the holy Scriptures, the institution of the Sabbath is unquestionably one of the greatest blessings which we enjoy, and one for which we can never be sufficiently grateful to God; and yet this high privilege, so suited to our numerous wants and infirmities, is often, I fear, not only slighted and overlooked, but even grossly perverted, by persons who cannot, in other respects, be properly classed with either the vicious or profane. Even among those who evidently wish to abstain from shewing any outward marks of contempt for a day thus set apart for the service of God, such strange inconsistencies of conduct are frequently visible, that the Creator is dishonoured, instead of being glorified, by a performance devoid of that fervent love, gratitude, and devotion, which alone render it in any degree either a reasonable or an acceptable service. By many persons, a regular attendance on public worship is considered the only thing needful, and as of sufficient intrinsic merit to atone for an indulgence in listless inactivity, or perhaps positive dissipation, during the remaining hours of the day; as if the interests of this world and those of the next might thus be pleasantly, at least, if not *profitably* reconciled.

Your learned correspondent T. S. having ably proved the *obligation* which lies on us to keep one day in seven holy, I shall not attempt to shew the impiety of violating this important duty; but shall only advert to the effect which a conscientious regard to the Sabbath ought to

have in enabling us to bear the disappointments that may sometimes occur to diminish the pleasure we had anticipated in its observances.

Impressed with the importance of religion, many individuals conscientiously employ the whole of this sacred day either in public, or private acts of devotion, repairing from the church to their closets with undeviating punctuality. Now this habit is doubtless highly laudable, and likely to produce very beneficial effects, in weaning our affections from earthly things, and fixing them where alone true joys are to be found. But to estimate the advantages that are derived from this or any other established system of spending the Sabbath, it is necessary to examine the temper and disposition manifested when unexpected circumstances arise to thwart our usual wishes and intentions. The real benefit which our devotions produce on the heart is most apparent, when those everyday little inconveniences assail us, from which no person however retired, or season however important, can wholly claim exemption. A slight indisposition, the loss of something we prized beyond its real value, an unexpected interruption to our sacred retirement, the sickness or misfortune of a friend requiring the sacrifice of some of those valuable hours which every rightly disposed mind would *wish* to call exclusively its own, in order to dedicate them to those higher pursuits for which they were obviously designed;—these, and various other minor trials, which our respective situations in life abundantly supply, afford the best possible opportunities of evidencing the *effect* which our observance of the Sabbath produces upon our hearts and conduct.

It not unfrequently happens that a day begun with spiritual joy and gratitude may close with anguish and disappointment; and we ought at all times, but especially on the Sabbath, to be prepared as much to

bear with resignation the latter as to indulge with holy delight the former. What are the feelings which involuntarily affect our hearts, when we first behold the light of morning? If we have enjoyed any degree of repose, been preserved from the perils of darkness, and the attacks of disease, our waking moments will, perhaps, be accompanied with irresistible emotions of heartfelt thankfulness; and the first words that escape our lips (unless we are completely choked with the cares and business of this world) will be those of the warmest gratitude to the Giver of all good. “My voice shalt thou hear betimes, O Lord; early in the morning will I direct my prayer unto Thee, and will look up.”

If such be our sensations at the beginning of ordinary days, the morning of the Sabbath will surely excite emotions of a yet sublimer nature, and all our faculties will be quickened and invigorated by the contemplation of the *spiritual* blessings vouchsafed to us: our language will be, “Praise the Lord, O my soul, and all that is within me, praise His holy Name.” “This is the day which the Lord hath made; we will rejoice and be glad in it.” How encouraging is the assurance of meeting our God in his house of prayer! “Where two or three are gathered together in my Name, there am I in the midst of them.” How animating the hope that he will listen to our praises and thanksgivings for past mercies; and our supplications for a continuance of his inestimable blessings!

But after having enjoyed these high privileges in anticipation, ought we not constantly to bear in mind, that we may have duties assigned to us by our heavenly Father on this, as well as on every other day, of a very different nature to what our habits and inclinations would lead us to perform? Unwelcome opportunities may be afforded

us for displaying the fruits of our faith, in cheerful submission to the will of God; and we may be called to adorn the doctrine of God our Saviour in a way we little anticipated or desired. A humble-minded Christian, immersed in spiritual contemplation, would perhaps be likely to disregard, on this day, the Divine command of letting his "light shine before men," did not occasional unwished-for events call those best affections into exercise, which so strikingly evidence the sanctifying effects of Christianity on the heart and life of its converts.

But setting aside these greater disappointments, *any* circumstance, however trivial, that occurs to intrude upon that time which we had appropriated to higher pursuits, and to thwart our wishes for spiritual enjoyment, ought not to be viewed as a mere casual annoyance to be *endured*, but as a trial provided for us by unerring Wisdom, for calling into action those Christian graces so peculiarly pleasing in the sight of God. The most careful arrangements for privacy and retirement cannot *always* secure us from the interruption of those persons who count the Sabbath a weariness.—Perhaps, also, even the necessary instruction of servants or children; an attention to the spiritual wants of the poor; an arduous duty in a Sunday-school; or other obligations of a similar kind may be found occasionally to interfere with that abstracted devotion which we were desirous to indulge. Now though it is painful to have our feelings thus checked when we wished them to be most ardent, yet the real Christian will instantly perceive the hand of his Maker pointing out to him new duties, less pleasing, probably, at first view, but not on that account to be performed with reluctance. Instead of shewing a cold reserve of manner, and much less an appearance of displeasure, we ought to seize with avidity the opportunity

thus afforded us of endeavouring to advance the glory of God, and the salvation of our fellow-creatures. True humility will not, even on the most arduous occasions, suggest our inability to do so, but will teach us earnestly to pray for, and faithfully to rely upon, that strength which is made perfect in our weakness. It should be the desire of every sincere Christian to evince the effects of real piety on the heart and affections, by bearing slight disappointments with cheerfulness, and submitting to the heavier dispensations of Providence with patient resignation. The checks and interruptions which so often occur to embitter our Sabbaths upon earth, should lead us to long more intensely for that eternal rest which remaineth for the people of God in heaven; and the providences which sometimes detain us from the outward courts of the Most High, should endear to us the thought of that celestial temple whence we shall go out no more.

ASEVIA.

To the Editor of the Christian Observer.

I HAVE just been reading the life of the eminently pious and revered Brainerd, the American Missionary; and it has suggested to me the following cursory observations, which I should be glad to see inserted in the pages of your miscellany.

The life and creed of the holy Brainerd, taken together, should, I think, make those persons seriously reflect, who will not allow us to try the soundness of our faith by any other evidence than a sort of *insulated* acceptance of Christ as our Saviour; permitting (as it should seem) no examination, either of heart or life, as to any incipient, growing, or abiding conformity to God's holy law, lest our comfort and liberty in Christ should be thereby abridged. If any persons thus disposed be really pious characters, I cannot but observe, that the more

pious they are, the more ought they to be shocked at the alarming tendency of their own sentiments.—For the very entertainment of such sentiments, in violent opposition to the sentiments and practice of such eminently holy and confessedly evangelical men as Brainerd, might well induce them to inquire whether the happiness and liberty of which they fear to be abridged may not be a happiness not preceded by conflict, and a liberty not obtained by victory.

That Brainerd's life was holy, and that his faith and preaching were purely evangelical, will be generally allowed. But the following passage in his Memoirs, to which I would direct the attention of the persons under consideration, stands in such evident opposition to *their* notions of Christian liberty, and expresses so great an abhorrence of the ill tendency of such opinions, that I cannot forbear transcribing it; and the statements of this good man, in this matter, may perhaps derive some force from the circumstance of their being his *dying* testimony.

"He was much occupied (says one of his biographers.) in speaking of the nature of true religion of heart and practice, as distinguished from its various counterfeits; expressing his great concern that the latter did so much prevail in many places. He often manifested his great abhorrence of all such doctrines and principles in religion, as in any wise savoured of, and had any (though but a remote) tendency to Antinomianism; of all such notions as seemed to diminish the necessity of holiness of life, or to abate men's regard to the commands of God, and a strict, diligent, and universal practice of virtue, under a pretence of depreciating our works, and magnifying God's free grace. He spoke often with much detestation of such discoveries and joys as have nothing of the nature of sanctification in them, and do not tend to strictness,

tenderness, and diligence in religion, and meekness and benevolence towards mankind: and he also declared, that he looked on such pretended humility as worthy of no regard that was not manifested by mortality of conduct and conversation."

Suitable to such opinions were the fervent breathings of his soul, when about to resign it into the hands of his Redeemer; and really when we bring the system or theory to which I now allude (*supposing* it to be exhibited in its best possible practical influences in the life), into a comparison with the power of the Gospel in all its substantial workings and effects upon the heart and life of the simple-minded and holy Brainerd—what is it? It seems to shrivel up immediately into a mere conceit; flattering those who entertain it with a fanciful holiness, connected too often with spiritual pride and listlessness of moral exertion; but in little alliance, I fear with the warm emotions of a truly renovated soul, or the correspondent self-renouncing devotedness of a holy life. Spiritual things, indeed, are spiritually discerned. But should we not be careful, even in the *sober* contemplation of the wonderful mystery of the Gospel, lest we attach an undue degree of actual holiness, to the mere clearness of our views? What is the argument on which such a system is founded? I am sure I know not. Is it maintained that the law has so effectually done its work, by introducing us to the Gospel, and the Gospel has done *its* work so effectually too, by delivering us from the law, that the sinner may look upon *his own work* as done also, and, sinner as he still is, feel that he has *nothing* to do but to rejoice in this all-accomplished work and "finished salvation?" Is it further maintained, that of this joy he is sure to rob himself, if he do but cast a humble self-abasing look at that standard of all perfection—the holy law of God?

I will not assert, that these questions may not seem to carry the matter rather further than would be allowed by the parties concerned; but I have no doubt of it being an admitted tenet that, being now under the Gospel, we have nothing more to do with the Law, either in one shape or another. It is, I am sure, true that we are so far set free from the moral as well as the ceremonial law, that the law can no longer say to us, "Do this and live;" it can no longer make obedience to its dictates the meritorious condition of life. It has lost its power of prescribing conditions. But as we are still "under the law" (that very law) "to Christ," what Christ requires of us, with respect to the law is, that, being under the means of grace too, we must, while life remains, earnestly and anxiously endeavour to bring ourselves to a nearer and nearer conformity to that holy law. Hence we must necessarily look for the evidence of our being his disciples, true believers, and the children of God, *at the very least*, in the anxiety and solicitude which we feel for holiness and in the earnestness of our endeavours after it, and, *therefore*, to a certain degree in the success which attends them; never, however, forgetting that the very power and even the will which the believer possesses, to do the things acceptable to God, are as much a free and Divine gift as pardon, justification, or any other part of the blessings of redemption. Boasting, therefore, is as much excluded by this system as by that which professes to be so exclusively levelled against it; for when the humble Christian looks to his heart and life for the *fruits* of faith, in order to ascertain the safety of his state, he does not view these fruits as self-derived, but as *divinely imparted*, and therefore as constituting a new claim to humble gratitude, and self-renunciation, rather than an inducement to spiritual pride or an argument against the fulness and freeness of our re-

demption. The salvation of Christ is, indeed, a "*finished*" salvation; nothing remains which is not provided for;—and among other things, it is provided for, that being yet sinners, we should be always kept in a holy, active, watchful, praying state, till we arrive at heaven. This, I am sure, is a very fit state for sinners, who are aspiring after a state where they shall be sinners no longer.

Yet with all this, there is ample provision made likewise for the happiness of all holy mourners;—joy for their sorrow; peace for their inquietude; tranquillity for their fears; and hope, bordering upon something like celestial assurance, for their doubts and perturbations. Conscience will be at peace; "the Spirit still witnessing with their spirits, that they are the children of God."

But if this be the state of a Christian's mind, then I am sure that comfort, and hope, and peace, and joy can no otherwise be brought to outweigh the opposite emotions, than by a continual recurrence to those very evidences which some men seem disposed to explode, in order that they may leap into all their happiness at once—and it may be, before they are quite fit for its enjoyment. In no other sense than as here stated, can I use the expression, "a finished salvation;" unless, indeed, men go so far as to say they have actually ceased to be sinners. If our salvation is *so* finished that nothing remains to be done in us than what is done, it is a very poor salvation: for we are far enough yet every one of us from holiness and happiness, from God and heaven. It is replied, We are as sure of all this as we shall be when we come to the actual enjoyment of it all—therefore it is finished;—and why then need we look for evidences? I shall only say in return, that without evidence, we can be sure of nothing; and the more important that thing is of which we would be sure, the more diligent, and *in some sort*, perhaps, distrustful, we should

be in the investigation of our evidences.

G.

To the Editor of the Christian Observer.

HAPPENING to meet with the following remarks, in a work entitled "A Letter to an English Nobleman," and written on another subject, I thought they conveyed, *as far as they extend*, (for they do not embrace the higher points of evangelical preaching) no unfair view of two leading classes into which our clergy are divided. As an addition, however, to the first paragraph, the author should have stated that the clergy to whom he refers distribute tracts, and even comments, with fully as much zeal as if they did little or nothing more.

B. F.

"And here, uninfluenced either by prejudice or party, I am anxious to detail facts, and not to disguise them. It may not, therefore, be irrelevant to state the two modes of instruction now practised by the pastors of our Ecclesiastical Establishment, for the political security of the state, and for the moral happiness of the people. The first and best mode consists in the circulation of the Scriptures, pure and without alloy, unaccompanied with either notes or comments, through the medium of Bible Associations, among all classes of society not impervious to the truth, and enforcing its motives and sanctions by the means of *public preaching* and *private exhortations*.

"The latter mode is partly negative: it consists, not so much in actually opposing as in paralyzing and discouraging the noble and Christian efforts of these Associations, from motives inexplicable to me, and perhaps undiscoverable even by those who thus *virtually* oppose them.

"It is also partly positive. It is true it consists in recommending the study of the Scriptures; but it is equally certain that it does not con-

sist in inquiring whether such directions have been followed; or, if so, what have been the *individual* fruits of such pastoral admonitions.

"It consists in preaching *coldly* and *periodically* the deductions of human wisdom from the 'word,' but not the *word itself*.

"It consists in enforcing the practice of morality, by pointing out the rewards of virtue and the punishment of vice; but it does *not* consist in prescribing and enforcing the means by which the heart is to be purified, from which alone, as from its genuine source, pure morality can alone flow.

"It consists in a due performance of what is called 'duty,' as prescribed by human authority.

"It consists in a solemn exterior and a due decorum; but it does *not* consist in acting up to the spirit of the original commission as given by our great Master; 'Go ye into all the world, and preach the Gospel to every creature;' 'Be instant in season and out of season.' No; far from it: but its advocates, being 'wise in their generation,' adopt such means as are most conducive to the ends they respectively propose to attain.

"This latter mode is most prevalent, as possessing decided advantages over the former, by affording leisure for indulgence, and more time for the recreations and amusements of polished society; but *above all*, it is strictly *canonical*, as it does not violate but is completely *within* the *letter* of human authority."

FAMILY SERMONS.—No. CIII.

2 Cor. vi. 1.—*We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.*

THE exhortation contained in these words is evidently derived from arguments which had been already proposed, and which in the mind of

St. Paul seemed to justify an earnest appeal to the members of the Corinthian church. It appears, by consulting the chapter immediately preceding, that the Apostle had just been alluding to the fulness of the Christian's hope, and the exceeding riches of the goodness and mercy of God. He represents himself as speaking in the name of Christ; and dwells with delight upon the message which he was charged to deliver, and the honour which was conferred upon him by so high a commission: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled unto God: for he hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in him:"—"We, then, as workers together with him, beseech you that ye receive not the grace of God in vain."

For a more particular explanation of the passage, we propose to consider,

- I. The exhortation itself; and,
- II. The manner in which it is enforced.

I. The exhortation: *That ye receive not the grace of God in vain.*

This expressive phrase, "the grace of God," is used in different senses in the Sacred Writings. The word grace literally signifies favour; and, taken by itself, may denote any blessing which is bestowed upon us by the Father of mercies. Its precise meaning in the passage before us may be learned from the general subject of the Apostle's discourse. He had just been inviting the Corinthians, as we have already seen, to be reconciled to God; urging, that to him and his associates was committed the ministry of reconciliation. I entreat you, therefore, he adds, that you receive not this instance of the Divine favour in vain; but that, as the offer of reconciliation is made, you would listen and accept its blessings.

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That it is possible to hear the Gospel in vain, the words of the text and the experience of all ages sufficiently prove. It is one thing to be a hearer of the word, and a very different thing to be a doer of it. We may likewise conclude, from the nature of the expression, that there is great danger lest we should receive it in vain—lest we should hear without any lasting benefit to our souls. The case admits of an easy illustration.

We are, says the Apostle, ambassadors for Christ.—Let us, then, imagine a country which has thrown off its allegiance to its rightful sovereign, and is engaged in rebellion against him. Let us further suppose this sovereign, unwilling to proceed to measures of severity, appointing some of his messengers to visit the rebellious land, and to testify to the inhabitants his earnest desire that they would return to their duty and be again admitted into favour. Who, in such a case, would be the persons that receive the message in vain?

In the first place, some might be found almost to mock at it; to represent it as unworthy of their attention; and to contend that they had done nothing which it was not their privilege to do; that they were well contented with their independence, and did not choose to subject themselves to bondage, or to sacrifice their present pursuits for any such considerations.

Others, of a more reflecting cast, would be ready, perhaps, to admit that the message was kind and merciful; and that the object proposed was in general to be desired;—but that it interfered with their interests; that the great body of the people were determined to pay no regard to the invitation; and that whoever adopted a contrary resolution must be subject to many inconveniences, and to considerable reproach.

A third class might express great joy at the intelligence, and, apparent-

ly, be determined to receive the favour offered without delay. But circumstances, they might add, had arisen to prevent the immediate fulfilment of their wishes: they were perplexed with engagements and occupations of another kind. Nothing, they would allow, but the necessity of the case would justify the slightest procrastination: they continued to trust, therefore, that this necessity would soon be removed, and then they would attend to the conditions and avow their allegiance.

Should we not say of all these persons, that they received the embassy of reconciliation in vain? And can we pass any other sentence upon numbers among ourselves, who hear the message of salvation in the same careless and unbecoming manner?

The Gospel is received in vain by all men who continue, on whatever pretence, disobedient to Him that sent it. It is meant to bring us to God, as a reconciled Father in Christ Jesus; and unless this purpose be effected, the great end for which it is delivered has not yet been accomplished. If a member of the church at Corinth had come to St. Paul with a declaration that he *had* received it, the Apostle would have invited him to self examination. He would have inquired into his principles, and his practice—into the sincerity of his repentance—the nature of his faith—the foundation of his hope—the quality and the exercise of his Christian graces. He would have been anxious to ascertain whether the life which he now lived was by the faith of the Son of God—whether the fruits of the Spirit were visible in his conduct—whether it was his earnest desire in all things to be conformed to the Divine will, and to do all things to the Divine glory.

By the same rule ought *we* also to ascertain the sincerity of our own profession. If we be truly reconciled to God, the evidence of that re-

conciliation will be found both in our hearts and lives. Let us, then, inquire, has the Gospel of Christ produced in us those holy and heavenly dispositions, which may prove us to be in truth the children of God? Are we partakers of that faith whose fruit is righteousness, and peace, and joy in the Holy Ghost! Is it our daily endeavour to crucify the flesh, with its affections and lusts, and to live righteously, soberly, and godly in this present evil world? Do we seek to grow in grace and in the knowledge of God? Is it the fervent prayer of our hearts, that we may be strengthened, stablished, settled in the faith; that we may be rooted and grounded in love? Can we with humble confidence look up to the Father of mercies as *our* Father, a reconciled Father in Christ Jesus; and is it our delight to worship and obey him, and our chief pleasure to fulfil his commandments?

If our character be of the sort which these questions imply, then may we have confidence toward God; then may we indulge the Christian hope, that we have received the truth in the love of it, and that we have hitherto not run in vain, neither laboured in vain. And having thus begun aright, may we pray and exert ourselves to attain steadiness and consistency of character, and by the grace of God be enabled to continue to the end, and to prove that our reception of the Gospel was neither vain, nor transient, nor insincere!

II. We proceed to consider the *manner* in which the exhortation in the text is enforced.

The words of the text are earnest, affectionate, and persuasive: "*We beseech you.*" What was the *motive* of this strenuous address? It was love for the souls of men. Loving God, the Apostles learned to love their brother also; and they longed, therefore, to communicate even to the heathen the blessings of the Gos-

spel of Christ, which was able to make them wise unto salvation.—This is the genuine spirit of Christianity: the Apostles were warm, zealous, and energetic; the love of Christ constrained them; and they were affectionately desirous, from a supreme regard to the best interests of mankind, that all men should be saved and come to the knowledge of the truth.

In this their blessed work they proceeded with *authority* from above: they were “workers together with God.” As if the Apostle had said, “We do not come to you in our own name, or relying upon our own wisdom, or as having any pretensions of our own to solicit a hearing: we are engaged, however humbly, in the work of the Lord: he will assist us in our labour: we are strong in his strength, and courageous in his name. God is in Christ reconciling the world unto himself: we co-operate in this work, by preaching to you the doctrine of reconciliation. He is the God of salvation; and we are the heralds of mercy. Under his sanction we address you; and if you reject our invitation, take heed lest you be convicted of despising not men, but God.”

But, independently of the motive which directed the Apostles, and the authority under which they acted, they were furnished with many arguments to invite and to persuade. These arguments, so far as they are connected with the text, may be found in the preceding chapter. Of several which might be mentioned, let us briefly notice *four*.

1. We beseech you by the *goodness* of God.—The offer of reconciliation proceeds from him. The whole plan of redemption was devised by the Father of mercies, and had its origin in his own unmerited love. He sent into the world his Son, who knew no sin, to be sin for us: he sent him, not to condemn the world, but that the world through him might be saved. Consider the

nature and magnitude of this love: how free, and how extensive! By this love we beseech you to receive with all meekness the engrafted word: let it kindle in your hearts a desire to accept of his salvation. He invites and entreats you to come to him and be at peace: as though God, therefore, did beseech you by us, we pray you be ye reconciled to him.

2. We beseech you by the sacrifice of Christ.—It is only by Jesus Christ that this reconciliation can be effected; for there is salvation in no other. Consider, then, the price which has been paid for the redemption of man. Behold the Son of God in the depth of his humiliation; reflect upon his agony and bloody sweat, his cross and passion, his precious death and burial; and then remember that all this was endured for man. He suffered that we might be happy; he died that we might never die. Had it been consistent with the attributes of the Most High that no sacrifice should be required as an atonement for sin, it might have been a sufficient argument for the acceptance of mercy that God was willing to be reconciled: but we preach *Christ crucified*; we tell of his sufferings for *you*; and, as his ministers, we beseech you that ye receive not his Gospel in vain.

3. A third argument is drawn from the peculiar blessings which are contained in the Gospel.—The effect of reconciliation, even in the present life, is, that we are brought into a new state; we stand in a new relation to God, to each other, and to the world; our views, our hopes, or enjoyments, are all ennobled—they all partake of the excellency of a new creation. But they lead also to a more glorious state: those who have been reconciled to God, shall rise to life and immortality. As, therefore, you value the privileges of the saints on earth, and the unspeakable felicity of the world above, we beseech you that ye seek for

peace and reconciliation; for if ye are Christ's, all things are yours, whether life, or death, or things present, or things to come.

4. We beseech you by the *terrors* of the Lord.—“We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad:” “knowing, therefore, the terrors of the Lord, we persuade men.” For, remember—and how awful is the reflection!—that, among those who receive the grace of God, only two classes of persons can be found,—those who accept the offered mercy, and those who reject it: “these shall go away into everlasting punishment, but the righteous into life eternal.” How shall you appear at the last great day before the tribunal of Him whose mercy you have slighted? How can you look upon that God, whose indignation burns like fire? And, then, there is an eternity to follow; a night of misery, which will never end!

Ought we not, then, earnestly and affectionately to inquire of you, whether or not you have received the grace of God in vain? It will be of no avail to us that the doctrine of reconciliation is offered, unless we accept it with a right mind, *humbly, cordially, and unreservedly*. We must be brought, by the teaching of the Holy Ghost, to form a just estimate of our real character; to see that by nature we are living in a state of enmity against God, and that we are utterly undeserving even of the least of his mercies. When we have thus learned the lesson of humility, and the language of our souls is like that of the Publican, “God be merciful to me a sinner,” how welcome will be the offer of peace with God! We shall accept of it as life from the dead; we shall receive it with all our hearts, and desire earnestly to be conformed in all things to his holy will and pleasure.

If, however, we *have* thus embraced it, let us not be among the number of those who draw back unto perdition, or who grieve the Spirit of God by their coldness and indifference; but let us be vigilant in our calling: let us not be weary in well-doing, knowing that in due season we shall reap, if we faint not.

In the commencement of this great work there should be no delay. The Apostle follows up his exhortation, by declaring that “now is the accepted time,” and this “the day of salvation.” Every successive day will probably find us less disposed to think of the importance of our souls: the heart soon becomes hardened through the deceitfulness of sin. And will it not be an awful aggravation of our offences, that light has come into the world, and that we deliberately loved darkness rather than light; that the offer of reconciliation was made; and that, with a full conviction of the guilt and misery which must arise from the rejection of it, we would listen to no counsel, and would not submit to the fear of the Lord? By every motive, therefore, which can influence the minds of men—by the goodness of God, by the love of the Redeemer, by the blessings of heaven, and the misery of eternal death—as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God; and that ye receive not the grace of God in vain.

To the Editor of the *Christian Observer*.

I WAS much pleased with the useful and nervous remarks of your correspondent, PENSATOR, on the necessity of minutely discriminating characters in sermons and religious publications. I do not, however, think that the plan of generalizing is usually carried to the extent which he appears to suppose; or that the term “sinners” is almost the only one used by the ministers of the Gospel to designate that large class

of persons, who, however various in their pursuits and conduct, are all living "without God in the world." On the contrary, several other phrases, such as "pharisee," "hypocrite," "the hardened," "the careless," &c. are, as far as my experience extends, very generally employed, at least by the more serious and active part of the clergy, to point out and discriminate the various classes of their hearers. Indeed, almost every sermon, from persons of this description, is heard to close with the kind of enumeration to which I refer: so that, as far as the intention of the preacher is concerned, there can be no doubt of an appropriate classification being conscientiously designed.

While, however, I do not quite concur with PENSATOR, as to the *extent* of the deficiency in question, I fully allow that there is much room for general improvement in this branch of the ministerial function. The fault appears to me to be, chiefly, that classification, even where really intended, is rather too vague and common-place; and, to use PENSATOR's expression, "does not in any degree correspond with the varieties of moral character that are every where to be found." The terms, hypocrite, pharisee, &c. are fully as displeasing to a prejudiced hearer as the general term "sinner;" and there is, therefore, as little reason to expect that he will willingly consent to see his own character described in the former mode as in the latter. When a minister commences his application thus,—“Let us now see how this subject affects different classes of persons; and first let us begin with *the pharisee*,”—who is there in the congregation who chooses to admit that by this term he is to understand himself? On the contrary, who does not immediately interpose the shield of obstinacy or self-love, to defend his conscience against all attack from such a quar-

ter? Here, then, arises a necessity for a more discriminating application. What is *meant* by a pharisee? What does he believe or disbelieve? What does he do or leave undone? In what consists his deficiency or error? What are the distinguishing marks of his character, as opposed to that which the minister had been describing as the legitimate badge of a genuine Christian? How may he best ascertain his defect; and how may he proceed to obtain that renovation of heart, the necessity of which had been enforced?

But perhaps an attempt *is* made to define the term, and to shew its application. “By a pharisee,” observes the minister, “I mean a self-righteous man,” or, “I mean a man who thinks to get to heaven by his *doings*.” Now, perhaps, to those who are chiefly concerned in the censure, this attempt at specification appears quite as vague and as little to apply to themselves as the general term itself. “No,” imagines the hearer, “I am not one of this class: God forbid I should be so spiritually proud as that person whom the minister describes: on the contrary, I fully admit the Creed no less than the Commandments, and know sufficiently well that I have not done so many good works as I ought; and therefore hope, on my repentance, to be forgiven, *through Jesus Christ our Lord*.”—It may be perfectly true, and I imagine is so, that the person thus replying really comes under the scriptural idea of “a pharisee;” and that even the orthodox parts of those sentiments which he utters mean nothing, as proceeding from his lips: but, as far as *his own* conviction is concerned, I would ask, is it likely that he will be willing to admit himself as substantially included, so long as he can plead that he is not *verbally* so?

In visiting the sick, a minister usually finds that his spiritual patient is ever ready with an excuse;

and will oftentimes, by the most ingenious subterfuges, evade the force of even an appropriate and personal argument. Now what one individual is doing in this case, a large part of a whole congregation are doing in the other; and if it be so difficult to fix conviction where there is such full opportunity for the closest and most particular discrimination, how much more difficult must it be where the application is necessarily constructed, as in the case of a sermon, on a less finely graduated scale, and is therefore less capable of applying to the moral peculiarities of individual character?

Were a minister to enter the sick chamber of a person ignorant of religion, with merely the heads of such a vague "application" as I am now supposing, he would soon find its total insufficiency to effect his purpose. Imagine him to begin, "Well, my friend, let us ask the important question, Are you a sinner or a believer?"—who does not know that the answer would immediately be, "Oh, sir, I have always been a believer in religion; I constantly say the Creed and prayers; and God forbid that I should be a sinner; for though I have had my faults, like others, yet I am sure I bear no malice to any body; I had always a good heart," &c. &c. Now would not the minister here instantly perceive that the words *sinner*, and *believer*, were wholly misunderstood by the person whom he wished to instruct? And is it not very probable that a similar misunderstanding prevailed among a large class of his hearers, when the same general and unexplained expressions were employed in his public discourse on the preceding Sunday? The sick person evidently understood by the term "sinner," an openly flagitious character; and by the term "believer," one who does not deny the truth of Christianity: and if, for want of due explanation, the same mistake occurred amongst the hearers at church, would not the intended effect of the

whole discourse, or at least of the application, be entirely destroyed?

In order, therefore, to convince such a person as has been described, of his real state before God, a more minute reference to the discriminating marks of his character would be essentially required. This would naturally occur in the ordinary mode of conversation, as the sentiments, the temper, the opinions, the conduct of the individual became unfolded to his pastor's mind. There would be an attempt to grapple with the conscience. Sweeping and indiscriminate charges would be superseded by others of a more personal and modified, and therefore more convincing and affecting, nature. The general indictment, that awful charge in which we are all included, would indeed run as before; namely, that the individual was, in the full import of the term, "a sinner;" but it would be *proved* and brought home by those characteristic marks which might apply directly to his peculiar case, and which, therefore, he could not generalize or evade. It is not by indiscriminately denominating a person a "pharisee," and then uttering all the woes denounced against pharisees, that a minister can hope to be the happy means of bringing him to repentance. But if he can *prove* him, in his own eyes, to be a pharisee, though he may possibly never use the term, he will, by the blessing of God, have prepared him for the genuine admission of all that is to follow. The human heart is too fine and intricate a machine to be handled to any advantage in a coarse and unskilful manner. We must wisely pursue self-love, and pride, and unbelief, through all their windings; we must detect every sin, in all its Protean forms; we must make use of judgment and discrimination, as well as honesty and zeal, if we would really convince men of their transgressions, and bring them, by God's blessing, to a fervent desire after salvation.—The minister who combines a due

portion of intelligence and spiritual wisdom with his love for the souls of men, instead of contenting himself, as is too often the case, with a few barren generalities and common-place censures, will perceive the necessity of thus accommodating his application to the specific varieties of character under his peculiar inspection. He will not, so far as he can prevent it, suffer any one to escape in the crowd; but, by a deep study of the human heart in general, and an intimate acquaintance with the peculiar cast of his own auditors in particular, will endeavour to make his application to their consciences so close and discriminating, that nothing but wilful perversion, or determined obstinacy, can prevent their duly feeling the force of his exhortations.

I am aware, sir, that this mode of application requires much thought, and study; and that even ministers of genuine piety and unwearied application may not always possess that deep insight into the human heart which is necessary in order to exhibit it in all its varieties of sin and self-deception. Yet the effort should be made: the Scriptures are an infallible clue to the labyrinth; and taking these for our guide, and constantly and patiently comparing our own hearts, and the hearts of other men, as far as we can judge of them from their manners and conduct, with the descriptions which God has given of them in his word, we cannot fail to obtain *some* knowledge at least of those "chambers of imagery" with which it is the painful duty of the minister of Christ to be well acquainted.

It must not, however, be omitted to be observed, in conclusion, that, although every means should be exerted by a faithful pastor to impress the minds of his people, it is God alone who can make the word preached effectual to their salvation. Without *his* blessing, the most judicious classification of cha-

racter, the most acute sagacity in discriminating and the most powerful energy in describing the various cases of our hearers, will be in vain. The inference, therefore, from this remark, is, that prayer and study, wisdom and humility, human effort and exclusive dependence on the Divine blessing, should go hand in hand in all our exertions for the spiritual welfare of a thoughtless and unbelieving world.

PENSATOR, JUN.

To the Editor of the Christian Observer.

IN your publication of last April, I noticed a communication made by J. N. C.; from which it appears, that in a late edition of that celebrated work, entitled "Nelson's Fasts and Festivals," the word "renovation" has been twice substituted for "regeneration;"—a term which, till lately, has never been considered objectionable; and which, no doubt, was selected by Mr. Nelson as most applicable to the subject on which he was writing. The public are, I think, greatly indebted to J. N. C. for the above communication; and I trust it may induce persons, who have leisure for such purposes, to bring to light other alterations, which I fear may be discovered in some of the late re-publications of the Society. I am led to this remark by a discovery, made to me by a friend, of an alteration which, according to my judgment, is, if possible, more deserving of censure, and, I will venture to add, more calculated to provoke and perpetuate controversy and contention in the church, than that to which I have already alluded.

In "The Family Bible," lately published by Dr. Mant and Mr. D'Oyley, you will find a note on the 31st verse of the 18th chapter of Ezekiel, to which is subjoined the respected name of "W. Lowth," as the writer from whose commentary this note is extracted. The latter part of it (for it is not necessary to

insert the whole) is in the following words: "God promises (chapter xxxvi 26 to *give them a new heart and to put within them a new spirit*: here he exhorts them to make themselves a new heart and a new spirit: which difference of expression is thus to be reconciled; that although God works in us to will and to do, and is the first Mover in our REFORMATION, yet we must work together with his grace, at least willingly receive it, and not quench or resist its motions."

Now, sir, if you have not already made the discovery, you will, I am sure, hear with surprise, (I will not add a stronger word,) that in the original commentary of W. Lowth, which now lies before me, there is no such word as "*reformation*" to be found; but that, without any hint or intimation to that effect, without any thing which can lead the reader to suppose that he is presented with a misquotation, the term "*reformation*" is substituted in the Family Bible, for that of "*regeneration*." "God," in the commentary of W. Lowth, is represented as "*the first Mover in our REGENERATION*."—Upon this substitution of one word for another, and especially a word so cold, so ethical, so unmeaning, as *reformation*, I shall not trouble you with any remark. The act will, I think, speak for itself, in the judgment of every candid and impartial person, whatever may be the system to which he is attached. I can hardly conceive it possible that the most devoted supporters of Dr. Mant's views of regeneration can approve this mode of circulating and recommending them; or that they would sanction the practice of garbling and mutilating the works of deceased authors, and then bringing them forward, patched and disfigured by a modern hand, in confirmation of opinions which in their genuine form they would probably have had a tendency to overturn. Surely

it is important that some friend to truth and candour, who can command leisure for such an investigation, should endeavour to ascertain whether this "*Family Bible*," furnishes many or any more similar instances of deliberate misquotation; for should such be found to occur frequently, it appears to me that the circumstance will really give rise to questions of grave deliberation, which I forbear at present to agitate.

IGNOTUS.

To the Editor of the Christian Observer.

I HAPPENED lately to take up an old book, entitled "*Europæ Speculum; or, a View or Survey of the State of Religion in the Western Parts of the World. Anno 1599.*" It is addressed to Archbishop Whitgift, and is ascribed to the pen of the celebrated Sir Edwin Sandys, as the result of his travels, and containing the chief of his observations made in them. My edition is printed "*Hagæ-Comitis, 1629.*" I will transcribe a passage, which, I fear, is but too applicable to practices creeping in amongst ourselves; and which, in whatever quarter they may occur, I conceive it is a debt due to Christian sincerity to expose.

"It is to be thought," the author says, "that their prosperous success (that of the Romanists) in pruning and pluming those latter writers, effected with good ease and no very great clamour, as having some reason, and doing really some good; was it that did breed in them an higher conceit, that it was possible to worke the like conclusion in writers of elder times, yea in the Fathers themselves, and in all other monuments of reverend antiquitie: and the opinion of possibilitie redoubling their desire, brought forth in fine those *indices expurgatorii*, whereof I suppose they are now not a little ashamed, they having by misfortune lighted into their adversaries' hands, from whom they

desired by all means to conceal them; where they remaine as a monument to the judgement of the world of their everlasting reproach and ignominie. These purging *indices* are of divers sorts: some worke not above eight hundred yeers upwards: other venture much higher, even to the prime of the church. The effect is, that for as much as there were so many passages in the fathers, and other ancient ecclesiasticall writers, which theyr adversaries producing in averment of their opinions, they were not able but by nicks and shifts of wit to reply to;...some assemblies of their divines, with consent no doubt of their redoubted superiours and sovereignes, have delivered expresse order, that in the impressions of those authours which hereafter should be made, the scandalous places there named should be cleane left out,"...and thus "the mouth of antiquity should be thoroughly shut up from uttering any syllable or sound against them. Then lastly by adding words where opportunity and pretence might serve, and by drawing in the marginall notes and glosses of their friers into the text of the fathers, as in some of them they have very handsomely begun, the mouth of antiquity should be also opened for them. There re-

mained then only the rectifying of St. Paul, and other places of Scripture," &c.

Such alterations as your correspondent J. N. C. has pointed out, in works distributed by the Society for promoting Christian Knowledge, are a plain confession that the original authors did not speak in conformity with the present received doctrines of their distributors. Indeed, the alterations must be carried to a considerable extent, before our old writers can be reduced to the wished-for conformity with modernized Christianity; as may be evinced, to name no other proofs, by a simple reference to the index of Jeremy Taylor's Treatise on Repentance, an author whom I mention because he has been much quoted in an existing controversy. I have marked about one hundred instances, in one chapter, in which he uses the terms *regenerate* and *unregenerate*; and in no one of them, I believe, with any reference to baptism. He, like Bishop Wilson, makes "VICTORY" over sin "the only certain criterion of REGENERATION." "A regenerate person," and "a Christian RENEWED by the Spirit of grace," are, in his vocabulary, and I presume in your's also, synonymous, terms.

J. S.—H.

MISCELLANEOUS.

For the Christian Observer.

ON THE INFLUENCE OF THE LITERATURE OF FICTION.

(Concluded from p. 375.)

WERE it proposed to those profess- edly religious families who allow themselves the perusal of what are considered harmless novels, and that species of modern poetry which usually accompanies them, to draw up a catalogue of the books admitted into the domestic circle, and to compare it with the corresponding list

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of avowedly worldly families, how would the balance stand? Not so much, I fear, as might be wished, to the credit of the former as devoted and self-denying followers of their acknowledged Lord. If it be said, that the grosser poems and novels are not admitted into the families in question; it may be rejoined, Neither are they read in the more regular circles of worldly society. Therefore no visible difference as yet exists. It is true, a few works may

gain admittance to the one which are not allowed in the other ; but the distinction between the lighter reading of the two divisions of the public should surely be positive and evident, and not made up of a few sickly comparatives.

Putting out of the question, for the present, higher considerations, the members of religious families are losing intellectual ground by the system now in vogue. Standard works of history and biography, of critical and ethical disquisition, the earlier poets, treatises on general taste, with many other departments of established literature, are not and cannot be studied and wrought into the texture of the mind during the reign of ephemeral publications. Have the readers, I mean the younger readers of the works in question gained any familiarity with the *Rambler* and *Adventurer*, or grappled with Campbell's *Philosophy of Rhetoric* ? I almost blush to ask next, which are their favourite stanzas in Beattie's *Minstrel* ; and then, what parts of Cowper come full upon their memories in a solitary walk. To the last-named poet I refer as to a genuine moral classic ; and his writings may be adduced as the criterion of a mind unsophisticated and well acquainted with itself.

Among the readers interested in these widely-extending subjects, let me particularize such as are placed in situations where they may command their time, select their associates, and consequently model their own characters. Possessed of this envied but insecure independence, our juniors, and especially when not settled in the world, will be powerfully tempted to abuse the high privileges of their leisure ; and, unless they are conscious of the responsibility attached to it, will fly to light reading as a refuge from themselves. Among the inmates of the Castle of Indolence, slumbered a class which the manners-painting historian of that fortress might perhaps have identified with certain graceful triflers on the Grecian couches of a

succeeding age. "Oh early lost !" &c. Examine, sir, the grouping and the vivid touches of the poet's pencil.

Here languid beauty, kept her palefac'd court :

Bevies of dainty dames, of high degree,
From every quarter hither made resort,
Where, from gross mortal care and business free,

They lay, pour'd out in ease and luxury.
Or should they a vain shew of work assume,
(Alas ! and well-a-day ! what can it be ?)
To knot, to twist, to range the vernal bloom ;

But far is cast the distaff, spinning-wheel
and loom.

Their only labour was to still the time,
And labour dire it is, and weary wo ;
They sit, they loll, *turn o'er some idle rhyme* ;
Then rising sudden, to the glass they go,
Or saunter forth, with tottering step and slow ;

This soon too rude an exercise they find,
Straight on the couch their limbs again they throw,

Where hours on hours they sighingly reclin'd,

And court the vapoury god soft-breathing
in the wind.

According to the fantastic mythology of the æra when Thomson composed his matchless poem, the god of vapours or of spleen led on the host of imaginative diseases. On the expiration of his power—for the very deities of fashionable life are deposed with the reigning shape of a sandal, or the tint of a vesture—arose the dynasty of nerves ; and *that* has since resigned the throne to the demon of ennui, now wielding an iron mace over his subject world of passion, idleness, or unproductive activity.

In contemplating the aspect of the religious world, I am somewhat confounded by feeling as though even the reproofs uttered by such secondary divines and moralists as Blair, Soame Jenyns, Lord Lyttelton, Johnson, Hawkesworth, and Paley (for instructors of this order are secondary in the estimate of the spiritually-minded Christian,) against what they call the *foibles* of persons, whom they nevertheless designate as still reputable and exemplary members of society, were in

many instances as fully applicable to the allowed habits of religious families as to those of the unthinking world. This is a portentous phenomenon. It seems to indicate, that enlightened as we are, we are retrograding to the deserted or despised schools of worldly or half-christianized philosophers, there to be chastised for our aberrations. It is really mortifying to the feelings of deep veneration entertained by your correspondent for Dr. Johnson, to find him among the secondaries of the moral school; thinking, as he does, that this great man's writings, taken altogether, impart "ardour to virtue and confidence to truth." But, at the same time, consistency requires me to separate myself from the eulogist of Richardson, and to rejoin his cherished society only when he emerges from the loose element of flattery, and moves with his wonted firmness of step on the high ground of purity and truth. To the extract produced in an earlier paragraph from Johnson, *when himself again*, let me add what will farther expunge the stain which partially discolours his renown. "These books (novels) are written chiefly to the young, the ignorant, and the idle; to whom they serve as lectures of conduct, and introductions into life. They are the entertainment of minds unfurnished with ideas, and therefore easily susceptible of impressions; not fixed by principles, and therefore easily following the current of fancy; not informed by experience, and consequently open to every false suggestion and partial account. In the romances formerly written, every transaction and sentiment was so remote from all that passes among men, that the reader was in very little danger of making any application to himself; the virtues and crimes were equally beyond his sphere of activity; and he amused himself with heroes and with traitors, deliverers and persecutors as with beings of another species. But when an adventurer is levelled with

the rest of the world, and acts in such scenes of the universal drama as may be the lot of any other man; young spectators fix their eyes upon him with closer attention, and hope, by observing his behaviour and success, to regulate their own practices. If the world be (by novelists) promiscuously described, I cannot see of what use it can be to read the account: or why it may not be as safe to turn the eye immediately on mankind as upon a mirror which shews all that presents itself without discrimination. It is not a sufficient vindication of a narrative, that the train of events is agreeable to observation and experience; for that observation which is called knowledge of the world, will be found much more frequently to make men cunning than good. Many writers so mingle good and bad qualities in their principal personages, that they are both equally conspicuous: and as we accompany them through their adventures with delight, and are led by degrees to interest ourselves in their favour, we lose the abhorrence of their faults, because they do not hinder our pleasure, or perhaps regard them with some kindness for being united with so much merit*."

No dexterity of mine is able to reconcile these golden periods with the adulation offered to the inventor of Lovelace. Most auspiciously the Rambler is an antidote to himself. He may be compared to a plant noxious only in a very small part; an infusion of its flowers being capable of healing the lacerations inflicted by its envenomed thorns.

* In a note appended to the Fourth Number of the Rambler, (whence the above is cited,) in Chalmers's edition of Johnson's works, the editor says; that this excellent paper was occasioned by the popularity of two works which appeared about this time, and have been the models of that species of romance now known by the more common name of *novel*.—The Fourth Number was published March 31, 1750; and the Ninety-seventh, containing the eulogy on Richardson, Feb. 19, 1751.

Johnson's description of the superannuated romances may be applied to those still lingering among us, such as the Arabian Nights, and indeed to all fables of oriental construction; and it so happens (he states the true reason,) that these heavy stories are discarded by modern novel readers as unutterably and incurably insipid. They do not come home to their business and bosoms; and if they read *Rasselas* itself, they sit down to it as to a grave lecture in ethics; and *Thalaba* is tolerated only because inspired by the muse of Roderic.

To this place I have reserved the mention of the popular productions of Miss Edgeworth and the author of *Waverley*. The merits and demerits of the first of these writers have been estimated, as I think, with measured correctness, in your volume for 1809, (pp. 781—792.) Of the second it is enough for my hostile pen to say, that powers so great might have developed themselves with effect in the demonstrations of philosophy; when, alas! we find them idly playing in novels. Of the performances of this lady and gentleman it is alleged, that they do not exhibit the defilements of *Fielding*, the polished wickedness of *Lovelace*, the witchery of *Mrs. Radcliffe*, or the voluptuous tenderness and delicacy which "with soft perdition please," in some other writers. On the contrary, they give us a faithful insight into the ways of men; and instead of misleading by feigned characters and incidents, describe such as actually exist. Indeed they do! I fully assent to the allegation; and, if we could gaze on those vivid panoramas of the world without seeing more than will do us good and not evil, and without wishing to come closer to the objects which we have dimly seen in the *camera obscura* of books; if the world's gayety, wit, decoration, policy, and plausible courses of stratagem can be surveyed without exciting in the ardent minds of our juniors one impulsive desire

to join the masquerade itself, without kindling a kind of resolution (which they scarcely venture to own even to themselves, while they faintly endeavour to smother the glowing spark by a reverence for conscience,) that at a future day *they* too will play their part in the grand exhibition, no matter whether disappointed or not, —for, after all, *some*, they are told, succeed and are happy; if such immature speculators can be restrained from practising the arts of real men and women, on a small scale first in the school-rooms and parlours of their petty world at home, and afterwards in the wider range of the family's connections, and in general society; if, in short, there be in human nature an inherent, active power of selecting what *may* be beneficial from what is, at any rate, a mixed mass; —then, sir, I would urge, that no "Practical Views of Christian Education" may hereafter be published to disturb the safe repose of novel-reading families. Dissolve all the standing committees of the religious world meeting year after year, and especially banish your work from the numerous circles in which, with exemplary regularity, it has made its appearance for one hundred and eighty-six months, embracing more than the long succession of fifteen years, in order to reform, and to perpetuate by reformation, the moral constitution of this empire. Let the spiritual legislator retire to the solitude, darkness, and mystic visions of the mountain; while the wanderers of the peopled and more inviting wilderness restore the rites and festive pleasures of Egypt, and amidst their sacrifices cry, "These be thy gods, O Israel!"

To escape, in the concluding paragraph, from a levity too contagious to be safe when the subject imposes seriousness, permit me to repeat the intimation, that there is an indulgence, and almost a plenary indulgence, at this day allowed in many religious families, both in retirement and in town life, with regard to secu-

lar literature. So far the Christian public has deserted the higher station occupied by a preceding generation. By what measures the position may be regained I am not formally prepared to detail. It is, however, in the power of the rulers of families either to expel altogether the works immediately connected with this remonstrance, or to glean out such of them as they judge will not injure those select and disciplined members of their families who can and will separate the useful parts of fiction from its dross. It is also in the power of those who rule themselves to make a virtuous effort; and in self-defence, to confine their reading to books which amuse the mind without disturbing the sobriety of creatures responsible for their time and talents; and who, by confessing their responsibility, furnish an irresistible argument for their own consistency. EXCUBITOR.

To the Editor of the Christian Observer.

A NEW and revised edition of Dr. Mant's Tracts having been just published by the Society for promoting Christian Knowledge, many of your readers will, doubtless, be desirous of knowing what is the extent of the correction which they have undergone. I send you, therefore, the result of my collation of the two editions.

EDITION 1815.

P. 10. 'This doctrine, however, is virtually at least, if not actually denied by some ministers of our church; and it is denied in terms, which charge the maintainers of it with.' &c.

P. 11. 'But that those also are so regenerated, to whom baptism is rightly administered.'

EDITION 1817.

P. 10. The words in Italics left out, and instead of them a reference to 'Whitefield's Eighteen Sermons' quoted below, p. 23, inserted at the end of the sentence.

P. 11. 'But that those also are so regenerated who receive baptism rightly, or, what in the case of infants, at least in a Christian country, amounts to the same thing, to whom baptism is rightly administered.'

EDITION 1815.

P. 15. 'Would fain fasten *their heresy* upon our church.'

P. 20. 'I will now venture to say, that I do not think it possible that a doubt can exist upon the mind of any fair inquirer, with respect to the opinion entertained by our church,' &c.

Pp. 22, 23. [Whitefield] 'declared with *inconceivable effrontery* . . . and pronounced with a spirit of *uncharitableness equal to his effrontery*,' &c.

P. 23. 'Nor will it be heard without surprise, mingled, perhaps, with some degree of indignation, that not only among the deluded partisans of schismatical enthusiasm, but in the very bosom of the church, there are men, who have pledged themselves most solemnly to the support of her doctrines, and who arrogate to themselves the distinction of being her only faithful sons; whose preaching, nevertheless, is in irreconcilable opposition to her unequivocal and numerous declarations on this important article of her creed.'

P. 24. 'By being born again . . . something is designed absolutely necessary to be attained by those, who would enter,' &c.

P. 27. 'We conceive this union of water, as the instrument, and of the Spirit, as the efficient principle, to be absolutely necessary.'

P. 32. 'That no other than baptismal

EDITION 1817.

P. 15. 'Would fain fasten *their own private opinion* upon the church.'

P. 20. 'I will now venture to express my opinion, that a doubt can hardly exist upon the mind of any reasonable inquirer, with respect to the opinion entertained by our church,' &c.

P. 22. The words in italics left out.

P. 23. The whole passage expunged, and what follows of regeneration, being 'inscribed on the banners,' as 'a watch word,' made to refer only to 'the founders of Methodism,' &c. by the insertion of the words, 'Of persons such as these.'

P. 24. The word *absolutely* omitted.

P. 27. 'We conceive this union of water, as the instrument, with the Spirit, as the efficient principle, to be necessary, where it may be had.'

P. 32. 'That no other than baptismal

EDITION 1815.
regeneration is *possible* in this world.'

P. 40. 'If ever the new birth be not conveyed by baptism rightly administered,—' 'Let it be shewn from Holy Writ, that any person, to whom baptism was rightly administered, was not regenerate.'

P. 81. 'Lydia at Thyateira.'

EDITION 1817.
regeneration is *to be expected* in this world.'

P. 40. 'If ever the new birth be not conveyed by baptism rightly received,—' 'Let it be shewn from Holy Writ, that any person, by whom baptism was rightly received, was not regenerate.'

P. 81. 'Lydia of Thyateira.'

Pp. 15, 38, 70, 78, 68, 86, Trifling corrections, not affecting the sense.

J. S.

To the Editor of the Christian Observer.

Darlaston, near Birmingham.

THE heavily-afflicted state of my parish induces me earnestly to solicit a fuller statement of our distresses than that inserted in your last Number but one. Many circumstances combine to render our sufferings peculiarly severe. Our population, consisting chiefly of gunlock filers, nailers, and miners, exceeds five thousand. The parish contains only eight hundred acres of land; and our poor's-rates (now most oppressive) have been accustomed to be paid by all who did not receive parochial relief.

During the last eleven months, from the stagnation of trade, hundreds, once in comfortable circumstances, have been reduced to the deepest poverty; nor could any efforts of industry secure them even necessary food. For thirty-three weeks the bounty of the London Association, a county fund, and distant private benevolence, have maintained one hundred and fifty heads of families on the roads at one shilling per day; but from the entire failure of these funds this plan has now terminated, and great numbers are thus necessarily added to those previously requiring parochial assistance. Since the 14th of last August, soup and bread have been distributed to nearly

seven hundred individuals four times a week, and clothing has been sold at half price to those who could raise the means of obtaining it. Excepting the food thus furnished, our poor have subsisted almost exclusively upon barley meal, not separated from the bran, lest its quantity should thereby be diminished. Numbers once in respectable stations have had their dwellings stripped of their little all, for rent or levies; and our workhouse presents such a scene of wretchedness, that even hunger itself recoils from entering it.

Our chief earthly expectation of relief is founded upon the hope of the revival of American commerce: but from the glutted warehouses of British factors some period must yet elapse before our mechanics can be supplied with work. It is for this period relief is solicited; and I feel little doubt but that if these particulars be made publicly known, many, like their Divine Master, will feel compassion for the five thousand ready to perish.*

SAMUEL LOWE.

* Subscriptions will be thankfully received by the Rev Mr. Marsh, of Colchester; Mr Mortlock, Oxford Road, London; Mr. Hatchard, Piccadilly; Messrs. Spooner and Co bankers, Grace-church-street; and by the Rev. S. Lowe, Darlaston, near Birmingham.

To the Editor of the Christian Observer.

A SPIRIT of active benevolence, encouraged and supported by an enlightened government, having lately succeeded in spreading through Ireland various plans for the charitable education of the children of the poor, it becomes a matter of much moment to ascertain whether those plans be in reality formed upon the best principles, and executed to the greatest advantage;—whether this great engine of national education be erected with the skill, and guided with the ability, requisite to render it efficient to the production of all the good

which ought to be the result of such powerful combinations.

With respect to the *female* children educated in our charitable seminaries, to whom it is intended to confine the following observations, I have no doubt of the fact that, comparatively, very few indeed have hitherto been found to reward with success, the expense, the time, and the exertions, which have been bestowed upon them. To what causes shall we attribute this disappointment? To answer so important a question, the following hints are suggested, for the consideration of those who are interested in such humane undertakings, and who possess talents and leisure to investigate a subject, involving the present, and the everlasting welfare of so large a portion of the community. If in the enunciation, or the proof of my positions, I should chance to differ from your own opinions, or those of your readers, I still trust that you will not object to the fair and candid discussion of a topic of such high importance; especially as I shall be ready to listen in return to any counter-remarks which your able correspondents may please to make upon the subject.

It appears, then, to the writer of this paper, that there are five prominent causes of the failure of which we complain.

First; the female children are raised above the sphere of their parents and families, in all charity schools perhaps; not excepting even those in which it may be supposed that this evil can have no place.

Secondly; the difference which it has pleased Providence to allot between the different ranks in society, is lessened, if not for the time abolished, by the familiar intercourse which subsists between the pupils and the governesses of those schools; and this, in a degree smaller or greater, as the routine of daily business is conducted by ladies or by a school-mistress.

Thirdly; the stimulus of praise, and the excitement of emulation, perhaps too generally employed in all systems of female instruction in the present day, and which are injurious to the children of the rich, are ruinous to the children of the poor.

Fourthly; even in institutions to which the first and second objections may not be applicable in their full force, much moral evil is sustained, by the early and complete separation of the child from its parents.

Fifthly; religious knowledge is either not attempted to be communicated, or (though certainly with many laudable exceptions) is communicated in a very defective manner.

In many of our plans for the education of the female poor, we seem to forget the plain maxim, that the means must be adapted to the end. "*Do men gather grapes of thorns, or figs of thistles?*" The first object to be pursued is, to prepare the dispositions which we have undertaken to direct, and the hearts which we are pledged to guide, to discharge the duties of *Christian women in the lowest rank of life*. We ought to remember, that it is out of this rank that we receive these children; and that it is into this rank they are to be returned. We ought to remember that, as women, their station is subordinate; as poor women, it is doubly so. Upon these points the language of St. Paul is, "*I will, that women adorn themselves with shamefacedness and sobriety. Let the women learn in silence, with all subjection. Young women teach to be sober, to be discreet, chaste, keepers at home, obedient to their husbands, to love their husbands, to love their children. Servants, be subject to your masters, with all fear; not only to the good and gentle, but also to the froward; obedient to please them well in all things, not answering again.*" Now, when we consider what description of husbands, and what description of masters, it must fall to the lot of the

greater part of charity children to obey, we shall be better able duly to estimate the value of a system, the tendency of which appears to me to be, to render them unfit for such subordination.

The child who has the seemingly good fortune of being placed in any of the best regulated and best endowed charitable seminaries, is clothed, dieted, and taught with the utmost care. All her wants are sedulously supplied; all her difficulties are zealously removed: in many cases, she is rebuked in the accents of lady-like gentleness, and soothed, if unhappy, with tender kindness: she is encouraged with perpetual praise; and if sick, is nursed with affectionate solicitude. Her good actions are always noticed, and generally highly rewarded; whilst, with the condemnation and punishment of her bad ones, is mixed a cultivation of that selfish sensibility, which, even in the higher ranks, generates a sicklied refinement, but which, in the lower ones, will, it is to be feared, produce a miserable irritability. Is it, then, in human nature, for a creature so reared, so fostered, so cherished, and so over-rated, to be properly prepared to encounter the rude shocks of cabin intercourse, or to sustain, with cheerful resignation, the hardships and mortifications which await her in a state of servitude? From the former she turns with disgust; into the latter she enters to her sorrow. Unaccustomed to laborious occupation; knowing little of the business she has to perform; disdaining the advice of her fellow-servants, whom she regards as ignorant and inferior beings, and who, in return, view her with dislike and jealousy; experiencing no longer the luxury of commendation, or the excitement of promised reward; she becomes either listless, disheartened, and desponding, or careless, confident, assuming, and I fear, not unfrequently insolent.

These deplorable circumstances

occur in the case which such a child would deem the most favourable; that of being placed in a family of affluence and fashion. Such is the result of habits unsuited to the station of the child, as affecting merely her earthly welfare and happiness.

Let us proceed with this examination a little more in detail. The sort of clothing which is appropriated to female children in charity schools, embraces a wider extent of consequences than at a cursory glance may be evident. If it be of better quality, as I suppose is usually the case, than that to which they have been accustomed, it excites their present vanity; and it raises the standard of dress, upon which they form their future desires and expectations. It is unnecessary to dwell upon the sins and miseries which are occasioned by an excessive love of personal decoration, and personal distinction, in the female world in general: the notoriety of the evil is but too indisputable. To the poorer classes, it is absolutely the high-way to destruction.

In estimating the proper clothing for poor children, we are apt to overlook the gradations in the scale.—We compare their apparel with our own, rather than with the dirty rags, half covered with which they emerged from the smoke of their own squalid habitations. When we behold a number of such children, absolutely transformed, in new stuff-gowns, white aprons, white tippets, &c. our hearts exult in the neatness and beauty of the spectacle; and we are satisfied, that what yields to us, in the contemplation, so many grateful and pleasing sensations, cannot but be highly beneficial to the comfortable little possessors. If we could change the entire condition of the lowest classes in this country, by thus selecting one out of some hundreds of their children, to be the receivers of our bounty, the case would be different; and of course

wherever the poor are in a better condition, the clothing of the children should be bettered in proportion. In most parts of Ireland, the utmost efforts of the parents could not procure, for their best apparel, any thing equal in value to that which in many schools is the daily attire. The every day dress, therefore, for charity children, should not only consist of the coarsest material, but be made into the most appropriate forms for laborious employments. The salutary distinction, of a *best*, for *Sunday*, is not to be disregarded, but should be regulated by the same principle of strict adaptation. For Sundays, it should suffice to provide a coarse stuff or calico gown, check apron, a coloured plain shawl, a cheap bonnet without ornamental ribbons, gray or black stockings, and, in winter, a frieze cloak. Nor should the weekly articles be renewed, as long as, with mending and patching, they can be made to hold together. With respect to school uniforms, so generally introduced into charity schools in Ireland, it is much to be doubted whether they are not altogether of injurious moral tendency to the children. They may be admissible, but only upon Sundays; and then, only when the children accompany the mistress to their place of worship. Upon all other days, it is more for the best interests of the children, that they should not be marked by any peculiar dress. In daily schools, where the uniform is not completely bestowed, but the child is, for a certain length of time, accountable for it, the grossest frauds are practised, and a wide door is unavoidably opened for many species of deception and falsehood. But in fact the distribution of any articles of clothing gratuitously is far from desirable. Let them be earned, by the regular attendance, the diligence, and the good conduct of each child. Thus indus-

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try and profit will be associated in their minds, as cause and effect; and they will early be impressed with the truth, that idleness and want are inseparable companions.

The foregoing observations, apply equally to the diet of the children, and to the acquirements which should be placed within their reach. Plenty of wholesome food, to those who at home are half starved, is in itself a sufficient luxury; and reading, plain sewing, spinning, and knitting, are the whole of the school attainments which in this country can be useful to the wife of the labourer or of the mechanic. In every school, there may be a few children of superior talent, calculated to tread a somewhat higher walk in life, and to whom it might be gratifying to afford more instruction; but these can at most furnish only some trifling exceptions to the general rule.

The sedentary way in which children pass their time in schools is much to be regretted, as conducing to indolent habits, and an enervated constitution. If some active business, to which they might be sent in turn, under *careful superintendence*, could be annexed, it would render to the children the most essential service. In towns, it might be practicable to add an establishment for washing and mangling; and in the country a small dairy, where it would generally confer a great benefit upon the neighbouring peasantry to sell to them milk upon reasonable terms. But, if this part of the plan were not eligible, cheese and butter find every where a ready market. Girls are fully competent to most of the work in a garden. To encourage them to these, or any similar exertions, and to induce the permission of the parents, the exercise should be held out, as a reward rather than a task; and small payments in money or in value, should be given, in proportion

to the goodness and the quantity of the work performed. Of course, these hints are not applicable to daily schools in the country; where the children are, in the intervals of the school-hours, similarly employed by their parents.

The second objection must not be understood as intended to insinuate, that the presence of judicious and well-qualified ladies, in charity schools, is not of invaluable benefit, and even of indispensable necessity. But, on their visits to the schools, their time would be more advantageously occupied in examination—in general, and especially in religious, instructions—and in inspection, than in the details of teaching. Nor must it be supposed, that in urging the importance of impressing on the minds of the children, the difference which subsists between their rank and that of their worldly superiors, to whom they are to be subordinate, it is meant to vindicate a haughty demeanour on the one part, or mean servility on the other; but simply that the distance between them is never to be forgotten, and that all approach towards familiarity, on either side, is to be avoided. Likewise, in deprecating the tuition of delicacy and refinement, and the gentleness of lady-like reproof, it is not intended that any plea whatever should be admitted for harshness and severity.

A great difficulty in the manage-

ment of all schools, presents itself in the attempt to procure a suitable school-mistress. A woman well qualified for so arduous and responsible an office is not easily found in any rank of life. Yet the success of the institution mainly rests upon the properties of the mistress; and in the choice, therefore, of such a person, there should be the greatest circumspection. She should be chosen solely with a view to the benefit of the children, without the influence of any feeling of personal favour, or even of motives of humanity towards those who may solicit the employment. Poverty is disqualifying, both in its cause and in its effects: it has, probably, been occasioned either by want of management or want of industry; and it produces embarrassments, which affect the temper, hurt the health, and tempt to conduct inconsistent with the welfare of an establishment demanding all the energy of unbroken spirits and all the application of undivided time. Besides, the material point of maintaining, by the external respectability of the mistress, her greater weight and influence over the children, should, as far as possible, be secured. Hence, to offer an inadequate stipend to an incompetent mistress, from the wish (however laudable in itself) of economizing the school funds, is, of all modes of saving, the most injudicious.

(To be continued.)

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WHEN, in the earlier years of the Christian Observer, we were compelled, by the fervour of the time,

to breathe the sultry atmosphere of controversy, we occasionally felt ourselves refreshed with the hope, that whatever might be settled relative to the points in dispute, the belligerents themselves would retire from the field, not to temper their arms for new encounters, but to employ a long interval of peace, if to no better purpose, yet in gaining a competent acquaintance with the merits of the general question, by ascertaining the actual tenets of the personage from whom their controversy derived its appellation. This hope, it is presumed, was very far from being unreasonable; for if in the most obscure and transient dissensions of familiar life it be unjust, on the one side, to criminate an arraigned party without soliciting and weighing his own explanations; and, on the other, to assume his perfect innocence, without canvassing the evidence of his accusers; how indispensable must it be in questions affecting our everlasting salvation, and amidst the thousand temptations of religious hostility, to exact of every writer in every controversy, that he should search directly into the avowed and authorized creed of the individual or community, whose principles he wishes either to refute, or to establish.

This equitable method of proceeding, though demanded by the common sense of mankind, in the usual transactions of the world, appears, in many instances, to have fallen into almost entire disuse, in the arrangements of modern theological controversy. Not that we accuse the managers of abstaining from *all* reference to the creed which forms the basis of their discussions; but we charge them with too often selecting such detached articles only as square with the disputant's present purpose, by furnishing materials for praise or censure, in disjunction from the immediate context, or general tenor of the confession.

It is impossible for any human or even inspired composition to be proof against the cavils of men who thus avail themselves of the petty stratagems of religious war; for if we direct the observation to the volume of Revelation itself, we shall readily perceive with what apparently irresistible success the selecting process might have been applied, in the first age of Christianity, by an objector to the doctrine of St. Paul's Epistles. The Jew or the Gentile philosopher, for example, might have urged against the Christian apologist of that period, some such scholastic sophistry as the following:—"In reference to the hypothesis, that the Founder of the rising sect did by a certain course of voluntary pain, issuing in dissolution, contribute to the happiness of his adherents; or rather, (if I correctly interpret the epistles containing the system recommended to my adoption,) that by his sufferings and death was secured to them what you emphatically term *redemption* from the penalty otherwise annexed to the perpetration of guilt in the present life, and the actual possession of eternal pleasures;—you must forgive me if I feel incredulous with regard to this novel hypothesis, not from any suspicion of your own sincerity, but solely because I read in your prophet, that your Founder *died for the ungodly*. (Rom v. 6.) For surely, if there be any meaning in language, here is an undisguised avowal that the abettors of a system professedly destined to enlighten, refine, and beatify the nations are themselves classed by their own reporter among the worthless of mankind. It was for persons thus avowedly stigmatized that a sacrifice so costly was effected;—I term it costly, because I cannot be otherwise than struck by the severe grandeur of the effort. Had, indeed, this last pledge of your Master's sincerity been offered for the sons and daughters of innocence, or of virtue

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This equitable method of proceeding, though demanded by the common sense of mankind, in the usual transactions of the world, appears, in many instances, to have fallen into almost entire disuse, in the arrangements of modern theological controversy. Not that we accuse the managers of abstaining from *all* reference to the creed which forms the basis of their discussions; but we charge them with too often selecting such detached articles only as square with the disputant's present purpose, by furnishing materials for praise or censure, in disjunction from the immediate context, or general tenor of the confession.

It is impossible for any human or even inspired composition to be proof against the cavils of men who thus avail themselves of the petty stratagems of religious war; for if we direct the observation to the volume of Revelation itself, we shall readily perceive with what apparently irresistible success the selecting process might have been applied, in the first age of Christianity, by an objector to the doctrine of St. Paul's Epistles. The Jew or the Gentile philosopher, for example, might have urged against the Christian apologist of that period, some such scholastic sophistry as the following:—"In reference to the hypothesis, that the Founder of the rising sect did by a certain course of voluntary pain, issuing in dissolution, contribute to the happiness of his adherents; or rather, (if I correctly interpret the epistles containing the system recommended to my adoption,) that by his sufferings and death was secured to them what you emphatically term *redemption* from the penalty otherwise annexed to the perpetration of guilt in the present life, and the actual possession of eternal pleasures;—you must forgive me if I feel incredulous with regard to this novel hypothesis, not from any suspicion of your own sincerity, but solely because I read in your prophet, that your Founder *died for the ungodly*. (Rom v. 6.) For surely, if there be any meaning in language, here is an undisguised avowal that the abettors of a system professedly destined to enlighten, refine, and beatify the nations are themselves classed by their own reporter among the worthless of mankind. It was for persons thus avowedly stigmatized that a sacrifice so costly was effected;—I term it costly, because I cannot be otherwise than struck by the severe grandeur of the effort. Had, indeed, this last pledge of your Master's sincerity been offered for the sons and daughters of innocence, or of virtue

bleeding under the scourge of unmerited calamity; I should so far at least have applauded the consistency of your faith, in the provision it made for the future and durable remuneration of the good; but, if its *mysteries*, thus disclosed to the populace by the imprudent unreservedness of the Pauline letters, not merely invite those already depraved to remain so; but give out an intelligible intimation, that such as have retained their original purity must degrade into guilt, in order to qualify themselves for the reception of your Gospel;—if this licentious doctrine be the blossom and fruit of the new philosophy, I must on my own part, as personally involved in the reigning controversy of the day, and on the part of all the patrons of public order, request that no Christian apologist will continue to declaim against the darkness and profligacy of the world; but, on the contrary, honestly review his own system, impart to it, if not the substance, yet the shew of goodness; and, in any event, banish from his creed that pernicious article which, by confining its benefits to *the ungodly*, erects the triumphant banners of wickedness on the ruins of virtue.”

To representations of this sort the merest novice in theology might, of course, easily reply, that had not the objector unfairly adopted the selecting process, no such deduction from some four or five words in the Epistle to the Romans could possibly have been gathered by a reasoning creature; for that although most truly the Son of God died “for the ungodly,” and although, further, his death is not only formally recognised in the creed of his followers, as one article among many, but regarded by them as a circumstance “first, and last, and midst” in the wide circle of their hopes, and as constituting the only meritorious plea of their acceptance with the Father;—yet that as truly does the Son require from

his redeemed church a practical similitude to his own spotless example; nay, that the self-same Epistles which supplied the objector with the ground of his anti-Christian sophistry supply also incontrovertible proofs, that the Gospel, though on the one hand it may be termed, what it certainly is, in its remedial character, the religion of sinners, is, in its reception and permanent influence, the religion also of saints. In a word, if St. Paul in one place declares the effect of the death of Jesus Christ to be the deliverance of believers from the penalty of sin, in another he equally announces it to be deliverance from its pollution; and in addition to this merely negative consequence, he deduces a positive one,—for Christ “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus ii. 14.) Here, then, the Christian respondent opposes text to text, and the argument properly terminates. How the assertion of the Apostle to the Romans may be consistent with his assertion to Titus, is quite another inquiry. It is sufficient, for the present purpose, to prove that the man who characterizes an extensive system by exhibiting a minute part of it—like the pedant of antiquity who, wishing to sell his house, carried about him a single brick as a specimen—has no claim to a reply till he learns to come to the contest with more candour and sincerity.

The disappointment of the pacific hope, that men would read an author before either they condemn or embrace his views, induces us to offer to our readers, in general, and specifically to any persons who may be actually involved in this controversy, a limited examination of the works placed at the head of this article. We intend simply to refer to a few of such parts of Calvin's personal character and writ-

ings, as illustrate his own views of the practical nature of his divinity ; in order to demonstrate equally to the patrons and opponents of his doctrinal hypothesis, that whether his theory of Christianity be correct or erroneous, the deductions thence obtained by the theorist himself, together with the general strain of his hortatory theology, uniformly require from his disciples the denial of ungodliness and worldly lusts, and a life of sobriety, righteousness, and godliness. Nothing can be more remote from our plan than an endeavour either to establish or disprove abstractedly the relation between his doctrinal and preceptive modes of instruction. Our inquiry, defined by the boundary line of practical utility, will leave the grand controversy precisely where it was found ; and will thus, we trust, consist with the neutrality professed in our publication.

We proceed then to remind the students of ecclesiastical history, that it was in the year 1536, that Calvin published at Basle, his *Institutes of the Christian Religion*.* He addressed them to his sovereign, Francis the First of France, in a Preliminary Dedication which has been ever since pronounced by the oracles of criticism, throughout all divisions of Christendom, to be one of the most happy efforts in its own department of literature. A recent perusal of this apology, in Mr. Allen's translation, impels us to add, in addition to the applauses which have

* It may be necessary, once for all, to apologize to our literary readers for having introduced from Mr. Mackenzie's digest of the various *Memoirs of Calvin*, details which must have been long familiarized to them in original works ; but they will perceive that the review, as far as those works are concerned, was prepared for readers professing to derive their knowledge of the topics examined in the text, exclusively from English literature. Mr. Mackenzie's performance may be recommended as a narrative compiled with moderation, skill, and a competent acquaintance with his subject.

been so generally lavished upon it, that it contains a fine illustration of the union of independence of mind in the writer, with the respect due from a subject to his king ; that it exhibits vivid illustrations of the irreconcilableness of scriptural religion with the world in every age, and of the intolerance of mankind towards Christianity itself ; (for whatever Calvinism may be found in the *Institutes*, there is not a trace of it in the *Dedication*;) and that although it discovers evident marks of a period when all parties out-reasoned their opponents by contumelious logic, such blemishes shew themselves only as blemishes, and are far from disturbing the general effect of a performance which deserved to meet the eye of a monarch fully able to appreciate the labours of learning, however disposed to blame their connection with the reformed faith. Had Francis perused the dedication with an independence of thinking commensurate with even the political importance of its topics, he would surely without hesitation have signed the preliminaries of peace with his Protestant subjects ; and had he pursued a similar course with regard to the *Institutes*, a definitive treaty might have resulted, containing articles of infinite utility to the interests both of the sovereign and of the non-Catholic class of his people. It appears, however, either that his majesty never read the work at all, or that he too availed himself of the selecting process ; and if the latter were the case, he certainly might have deciphered the threatening characters of rebellion and anarchy, in the pages of the *Exile of Basle*, with the same facility as our supposed sophist of the primitive age detected an immoral tendency in the *Apostolic Epistles*.

With regard to the *Institutes* themselves, they were modified and enlarged by the compiler, in various successive editions, from the first in 1536, to the last published by Cal-

vin himself in 1559, (a space of three and twenty years,) when they received his final corrections, and appeared as we now find them. It is a sufficiently curious circumstance to be under the necessity of *informing* certain divinity students of the nineteenth century, respecting a book, which, as Heylin himself tells us, was a kind of second Bible, (at least, *the* accredited interpreter of the first, to the aspirants after ordination in the Church of England, during the early part of the seventeenth century. Without stopping to inquire into the causes of this ignorance or forgetfulness, it shall be our endeavour, in some succeeding paragraph, to give a brief statement—a statement so brief that it may be borne without irritation—of the contents of the Genevese body of divinity; premising, that our report is founded upon a straight-forward perusal of every page and section in the Institutes of Calvin. Whether we came to the task with prejudices favourable or hostile, we profess to have completed it with a full conviction, that our author, in common with other masters of theological science, has many human excellences and many human defects; that he deserves neither to be canonized as an inspired instructor, nor to be viewed as the evil genius of religious anarchy; but that unquestionably he occupies a station in the very first rank among the learned, industrious, and devout teachers of mankind,—and that (giving such average credit to the representations of biography as is required by the courtesy of the lettered world,) he illustrated by his own example the strength and purity of his faith, exacting from his opponents a concession that his life was at least equal in practical godliness to the lives of any who have dissented from the peculiarities of his creed. Most unequivocally did this great man display to his profess-

ed adherents such a pattern of consistent holiness as, by their concurrence with his principles, they surely bind themselves to imitate, and to hold up to the imitation of their associates in the field of controversy, and to all in their families or churches who acknowledge their domestic or pastoral influence.

If, in obedience to the impression made by a recent study of the life and writings of Calvin, we have sketched a too-flattering outline of his moral lineaments, the dissatisfied spectator may wander from our exhibition to examine a portrait drawn by a Raphael of the Anglican Church, in the sixteenth century,—a portrait familiar to all who have walked and studied in the galleries and schools of that church; and, whether faithful or otherwise, deriving every claim to patient and impartial criticism from its having proceeded from the pencil of the great and accredited apologist of our Ecclesiastical Polity.

“A founder it had,” (referring to the Genevese discipline established by Calvin,) “whom, for mine own part, I think incomparably the wisest man that ever the French church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading, so much as by teaching others. For though thousands were debtors to him, as touching knowledge in that kind, yet he to none, but only to God, the Author of that most blessed fountain, *the book of life*, and of the admirable dexterity of wit, together with the helps of other learning which were his guides.” Two things of principal moment there are which have deservedly procured him honour throughout the world: the one, his exceeding pains in composing the Institution of Christian Religion; the other, his no less industrious travels for exposition of holy Scripture, according to the same Institutions. In which two things, whosoever they were that after him bestowed their labour, he gained the advantage of prejudice against them, if they gainsayed; and of glory above them, if they consented. Of what account the master of sentences was in the Church of Rome, the same and more amongst the preachers of reformed churches, Calvin had purchased; so that the per-

fectest divines were judged they who were skilfullest in Calvin's writings; his books being almost the very canon to judge both doctrine and discipline by."*

Is it true or credible that the man thus characterised by Hooker, at the very time when he was constructing his immortal work *against* the Genevese discipline, is the same individual whom the majority of modern divines would almost ex-communicate from the family and fellowship of Jesus Christ? Is this he whom the veriest menials of the Protestant hierarchy, whom our very vergers and apparitors find themselves able to refute with a sneer, while their superiors are stultifying him in the paragraphs of a pamphlet?

Leaving, however, the many painful reflections which will suggest themselves to men of all parties who think seriously on serious subjects; we proceed to state, that the Institutes are, in fact, the accredited confession of one grand division of the Reformed Church. They are methodically divided into four books, and subdivided into eighty chapters. Of these chapters, three contain discussions of points properly antecedent to revealed religion; two refer to certain persons who pleaded for a sort of divine knowledge not deducible from Scripture, and to the Anabaptists of that age; five unfold and defend the peculiarities of the system of the Calvinists, as formally distinguished from that of other bodies of Christians; seventeen are appropriated to the confutation of the Roman-Catholic superstitions; and the remaining fifty-three embrace a doctrinal and practical view of the faith of the universal church of Christ, as received primarily by her Protestant members, and subordinated by such devout Catholics as do, in effect, spiritually embrace the fundamentals of the Gospel, neutralizing with an inconsistency propitious to their own future happi-

ness, the errors and heresies of their professed communion. Of these eighty chapters of the Institutes, the shortest contains two sections; and the longest fifty-nine. It may be rather startling intelligence to those who have previously startled at Calvin's alleged Antinomianism, to be told that this longest chapter is "*an Exposition of the Moral Law*;" which is designed, and successfully designed, to prove its perpetual obligation, and to explain with the lengthened detail of an ethical teacher, its application to the hourly duties of the Christian's life. It may equally surprise the same persons to observe from the above analysis, the small proportion of divinity properly and exclusively Genevese contained in the work. Of eighty chapters, five, and five only, refer to pure Calvinism; so that the space given to the author's peculiar system, as distinguished from the undisputed tenets of the Protestant world; to his display of the aberrations of the Papists, and the follies of some obsolete sectaries; and to his reference to a few miscellaneous points; is precisely as five to seventy-five. We are very serious when we add, in reference to a large number of his followers, that we earnestly wish they had constructed their code of doctrine on the extensive scale of their master; and that, instead of beginning, proceeding, and closing with a few insulated tenets, (whether those tenets be true or false is not the question,) they had gathered also within their grasp, the magnificent whole of undisputed Christianity, and summoned all who own a common salvation, to unite with them in the common verities of the Gospel of Jesus Christ.

Having offered the above classification of the contents of the Institutes, it may be expedient to append some remarks on their prevalent defects and excellences. The principal deformities of Calvin's character, as a writer, appear to us to be those of the pugnacious age in which

* Hooker's Works, Vol. i. pp. 129. 138. (Oxford, 1793.)

he wrote ; an age in which all parties were irritated and stiffened by systematic opposition. He is dogmatical in stating his own opinions, and too often manifests much contemptuous asperity towards his opponents. The man who burned the body of Servetus* seems to have uniformly borne in mind, that the monks of an earlier age burned the mouldering bones of Wickliffe ; that Luther, by a similar process refuted the bull of Leo ; and Cranmer, the heretics of the reign of the Sixth Edward ; and the induction seems to have been, that it was quite necessary to carry the fiery system into the retirements of theological literature. There was, however, in the written controversy of his age, one advantage over later disputants which deserves our notice ; we mean, that the Protestant apologists of the sixteenth century usually spoke out all they really intended ; whereas, more recent debaters among Protestants themselves, adopt in numberless instances a mode of conducting their discussions, as though " more were meant than met the eye." How desirable is it, in every species of hostility, to be distinctly apprized of the enemy's aim and movements ; and, at all events, not to fight in the dark ! The controversialist may exclaim with the warrior,

————— if it be thy will
That we should perish, we thy will obey,
But let us perish by the light of day !

A leading excellence of Calvin's body of divinity appears to us to be this, that every doctrine is considered as a principle, and not as a mere sentiment ; and that every application of such doctrine is not addressed in certain general and indistinct terms to the Christian community at large, but rendered personal and individual. Far from suffering any article of the creed to sleep in the understanding as a quiescent theory,

one practical inquiry is found to be perpetually emerging from the depths of argumentation. The student is constantly excited to inquire, what should be the fruit of all this discussion ; the living, daily consequence to himself. On this account, there is some difficulty in supposing that the study of the undisputed points of the Gospel, in the writings of this divine, can be attractive to any but those who are afraid of giving a cold and unproductive assent to the faith of Jesus Christ ; who are afraid of lowering into intellectual speculation, what ought to form the lives, and spiritualize the souls of immortals ; and who, instead of consuming their days in efforts to measure what no efforts of theirs *can* measure, are anxious to understand what is intelligible, and what is necessary to their salvation. It should be observed in common justice to Calvin, that his very highest notions of absolute decrees are, by his own representations, as entirely practical in their results as any opinion gathered from the Decalogue ; that he himself would be the last man to defend the religion of a licentious Predestinarian ; nay, that he would utterly deny any such character to be possessed of a particle of genuine faith ; but, on the contrary, would view him as a practical Atheist, whose speculations about grace were only a species of more elaborate blasphemy.

Another excellence of the Institutes consists in their author's uniform appeal to the decisions of Scripture. With relation to this, the reader will have seen the sentiments of Hooker. Consistently with the fundamental principle of the Reformation, Calvin went directly to the Bible, and not by the circuitous route of councils and fathers ; although he frequently refers to them with much veneration, and has indeed constructed the work before us in the order of

* See our Vol. for 1895 ; pp. 616—618.

the Apostle's Creed, considering it to be a brief compend of Christianity, of high antiquity, though not of inspired origin. He seems to have been perfectly aware (as we have been lately and truly reminded) that the introduction of the fathers into the ranks of controversy, as decisive authorities, was as impolitic as the obsolete practice of bringing elephants into battle; such allies being, in the contingences of an engagement, dangerous alike to both armies.* In compiling a religious code, Calvin, having deserted his native church, had properly no rival communion, by whose established creed he was called upon to modify his own interpretation of the Scriptures; which, in its degree, was a propitious circumstance, as he would act with less dependence on human authority; but at the same time it exposed him to the contrary temptation of self-reliance.

Liberated, however, as he was, from ecclesiastical fetters; yet, well knowing the dangers resulting from independence, there was, to a serious mind, a third consideration, which, if duly regarded, would certainly restore the equilibrium when disturbed by the other causes;—namely, that having no accredited church to lean upon on the one hand; and on the other, being at the disposal of an individual not to be trusted (for every religious man is suspicious of himself,) the only resource was the Volume of Inspiration: and this resource was happily a safe and effectual one. To this infallible guide, therefore, he resorted; and, if he misunderstood, darkened, or perverted what he found in the Bible, he uniformly says, There is my doctrine, and here is its authority; than which nothing can be a more simple and

Christian method of proceeding. It is referring the objector from the deduction to the principle; and inviting him to examine, not only the process of the reasoner's logic, but the truth of the premises with which he sets out, and of the conclusions at which he arrives. How different is this appeal to the common standard of the Christian world, from the *fides carbonaria** of such Papists, or papal Protestants, as grope in voluntary darkness amidst the noon-day blaze of Revelation!

In illustration of some of the foregoing remarks shall now be adduced a few detached extracts from the work under consideration.

"The third use of the law, which is the principal one, and which is more nearly connected with the proper end of it, relates to the faithful, in whose hearts the Spirit of God already lives and reigns. For although the law is inscribed and engraved on their hearts by the finger of God; that is, although they are so excited and animated by the direction of the Spirit, that they desire to obey God, yet they derive a two-fold advantage from the law. For they find in it an excellent instrument to give them from day to day a better and more certain understanding of the Divine will to which they aspire, and to confirm them in the knowledge of it: as, though a servant be already influenced by the strongest desire of gaining the approbation of his master, yet it is necessary for him carefully to inquire and observe the orders of his master in order to conform to them. Nor let any one of us exempt himself from this necessity: for no man has already acquired so much wisdom, that he could not by the daily instruction of the law make new advances into a purer knowledge of the Divine will. In the next place, as we need

* A Catholic collier was once asked, "What do you believe?" *What the church believes.* "And what does the church believe?" *What I believe.* "And what do you both believe?" *Why we both believe the same thing.* Hence the expression *fides carbonaria*.

* See particularly his dedication. Christ. Observ. No. 187.

not only instruction, but also exhortation, the servant of God will derive this farther advantage from the law; by frequent meditation on it he will be excited to obedience, he will be confirmed in it; and restrained from the slippery path of transgression. For in this manner should the saints stimulate themselves; because with whatever alacrity they labour for the righteousness of God according to the Spirit, yet they are always burdened with the indolence of the flesh, which prevents their proceeding with due promptitude. To this flesh the law serves as a whip, urging it like a dull and tardy animal forwards to its work; and even to the spiritual man, who is not yet delivered from the burden of the flesh, it will be a perpetual spur, that will not permit him to loiter. To this use of the law David referred, when he celebrated it in such remarkable encomiums as these: 'The law of the Lord is perfect, converting the soul: the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.' Again; 'Thy word is a lamp unto my feet, and a light unto my path,' and many others, which he introduces in every part of this (cxix.) Psalm. Nor are these assertions repugnant to those of Paul, in which he shews, not what service the law renders to the regenerate, but what it can bestow upon man merely of itself; whereas the Psalmist in these passages celebrates the great advantage derived, through the Divine teaching, from the reading of the law, by those whom God inspires with an inward promptitude to obedience. And he adverts not only to the precepts, but to the promise of grace annexed to their performance, which alone causes that which is bitter to become sweet. For what would be less amiable than the law, if by accusations and threats it only distressed the mind with fear, and harassed it with terror? But David particularly shews, that in the law he discovered the Mediator, without whom there is nothing pleasant or delightful.—Some unskillful men, being unable to discern this distinction, rashly explode Moses altogether, and discard the Two Tables of the Law; because they consider it improper for Christians to adhere to a doctrine which contains the administration of death. Far from us be this profane opinion; for Moses hath abundantly taught us, that the Law, which in sinners can only produce death, ought to have a better and more excellent use in the saints. For just before his death he thus

addressed the people; 'Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life.' But if no one can deny that the law exhibits a perfect model of righteousness, either we ought to have no rule for an upright and just life, or it is criminal for us to deviate from it. For there are not many rules of life, but one; which is perpetually and immutably the same. Wherefore when David represents the life of a righteous man as spent in continual meditations on the law, (Psalm i. 2,) we must not refer it to one period of time only, because it is very suitable for all ages, even to the end of the world. Let us neither be deterred, therefore, nor fly from its instructions, because it prescribes a holiness far more complete than we shall attain, as long as we remain in the prison of the body. For it no longer exercises towards us the part of a rigorous exacter, only to be satisfied by the perfect performance of every injunction; but in this perfection, to which it exhorts us, it shews us a goal to aim at which, during the whole course of our lives, would be equally conducive to our interest and consistent with our duty: in which attempt it is happy for us if we fail not. For the whole of this life is a course, which when we have completed, the Lord will grant us to reach that goal, towards which, at so great a distance, our efforts are now vigorously directed.—Now because the law in regard to the faithful has the force of an exhortation, not to bind their consciences with a curse, but by its frequent admonitions to arouse their indolence, and reprove their imperfection; many persons, when they design to express this liberation from the curse, say that the law (I still speak of the Moral Law) is abrogated to the faithful; not that it no longer enjoins upon them that which is right, but only that it ceases to be to them what it was before, no longer terrifying and confounding their consciences, condemning and destroying them. And such an abrogation of the law is clearly taught by Paul. It appears also to have been preached by our Lord, since he would not have refuted the opinion concerning his abolishing the law, unless it had prevailed among the Jews. Now as this opinion could not prevail without any pretext, it is probable that it proceeded from a false interpretation of his doctrine; in the same manner as almost all errors have usually taken some

colour from the truth. But lest we ourselves fall into the same error, let us accurately distinguish what is abrogated in the law, and what still remains in force. When the Lord declares that he came 'not to destroy the law, but to fulfil it,' and that 'till heaven and earth shall pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled,' he sufficiently proves that his advent will detract nothing from the observance of the law. And with sufficient reason, since the express end of his advent was to heal its transgressions. The doctrine of the law remains therefore inviolable, which by tuition, admonition, reproof, and correction, forms and prepares us for every good work." *Institutes*, B. II. c. vii. pp. 12—14.

"Many reasons are frequently given, why God hath, as it were, in incomplete precepts"—the author is speaking of the Ten Commandments—"rather partially intimated his will than positively expressed it; but the reason which affords me more satisfaction than all others is the following. Because the flesh always endeavours to extenuate, and by specious pretexts to conceal, the turpitude of sin, unless it be exceedingly palpable, he hath proposed by way of example in every kind of transgression that which is most atrocious and detestable, and the mention of which inspires us with horror, in order that our minds might be impressed with the greater detestation of every sin. This often deceives us in forming opinions of vices; if they be private, we extenuate them. The Lord destroys these subterfuges, when he accustoms us to refer the whole multitude of vices to these general heads, which best represent the abominable nature of every species of transgression. For example; anger and hatred are not supposed to be such execrable crimes, when they are mentioned under their own proper appellations; but when they are forbidden to us under the name of murder, we have a clearer perception how abominable they are in the view of God, by whose word they are classed under such a flagitious and horrible species of crimes; and being influenced by his judgment, we accustom ourselves more seriously to consider the atrociousness of those offences which we previously accounted trivial." *Ibid.* c. viii. p. 10.

"How extremely difficult is it for you to discharge your duty in seeking the advantage of your neighbour! Unless you quit all selfish considerations, and, as it

were, lay aside yourself, you will effect nothing in this duty. For how can you perform those which Paul inculcates as works of charity, unless you renounce yourself, and devote yourself wholly to others? 'Charity,' says he, 'suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked.' If this be all that is required, that we seek not our own, we must do no small violence to nature, which so strongly inclines us to the exclusive love of ourselves, that it does not so easily permit us to neglect ourselves and our concerns, in order to be vigilant for the advantage of others, and even voluntarily to recede from our right, to resign it to another. But the Scripture leads us to this, admonishes us, that whatever favours we obtain from the Lord, we are entrusted with them on this condition, that they should be applied to the common benefit of the church; and that, therefore, the legitimate use of all his favours is a liberal and kind communication of them to others. There cannot be imagined a more certain rule, or a more powerful exhortation to the observance of it, than when we are taught, that all the blessings we enjoy are Divine deposits, committed to our trust on this condition, that they should be dispensed for the benefit of our neighbours. But the Scripture goes still further, when it compares them to the powers with which the members of the human body are endued. For no member has its power of itself, nor applies it to its private use; but transfuses it among its fellow-members, receiving no advantage from it but what proceeds from the common convenience of the whole body. So, whatever ability a pious man possesses, he ought to possess it for his brethren, consulting his own private interest in no way inconsistent with a cordial attention to the common edification of the church. Let this, then, be our rule for benignity, and beneficence, that whatever God hath conferred on us, which enables us to assist our neighbour, we are the stewards of it, who must one day render an account of our stewardship; and that the only right dispensation of what has been committed to us, is that which is regulated by the law of love. Thus we shall not always connect the study to promote the advantage of others with a concern for our own private interests, but shall prefer the good of others to our own. To teach us that the dispensation of the gifts we receive from Heaven ought to be regulated by this law, God anciently enjoined the same even in regard to the smallest bounties

of his liberality. For he commanded the people to offer to him first-fruits of the corn, as a solemn avowal that it was unlawful for them to enjoy any blessings not previously consecrated to him. And if the gifts of God are not sanctified to us till after we have with our own hands dedicated them to their Author, that must evidently be a sinful abuse which is unconnected with such a dedication. But in vain would you attempt to enrich the Lord by a communication of your possessions. Therefore since your 'goodness extendeth not to him,' as the Psalmist says, you must exercise it 'towards the saints that are in the earth;' and alms are compared to sacred oblations, to shew that these exercises of charity under the Gospel, correspond to those offerings under the Law." *Inst. B. iii. c. vii. p. 6.*

After these copious citations from Calvin in Mr. Allen's version, it is just to the translator to state, that he has executed his task with a precision corresponding to the recommendation of his work by such of its friends as accredited the performance from an examination, we presume, of manuscript specimens. In some parts, the translation certainly reads so roughly as to be apparently at variance with the polish of the original; and sections may be found where the meaning is at first by no means obvious. On referring, however, to the Latin archetype, we have uniformly observed that the obscurity is not the translator's, but the author's. This rigid fidelity of translation is indeed less discoverable in those sentences where Calvin's adoption of the vituperative phraseology of his age is covered by the vesture of a decorous version. Of this, various pleasant examples might be exhibited: but as they do not in the least affect the argument, we abandon them to verbal critics with one passing reflection; that the art of calling names, in controversy, is useless, in proportion to its vulgarity; and that those who resort to personal affronts ought to suspect their own sincerity in the search for truth.

In referring to Calvin's private character, we are at the very onset reminded of the heavy debt of exemplary consistency incurred by those who profess to teach mankind; and particularly, as in the case of the Reformers, when they are required to prove to common, and even to prejudiced observers, the practical, every-day superiority of their system. If, indeed, the punctual discharge of this debt be exacted as the only decisive proof of the truth of any given mode of faith, the primitive church would certainly have been sometimes near to insolvency. We refer for example to the inconsistencies (their softest name) of the Corinthian and Apocalyptic churches. If these were the circumstances of the first century, we may recur with little surprise to such personal defects as obscured the lustre of restored Christianity in the sixteenth. But as the inspired Apostles discerned, reproved, and condemned both the speculative and practical heresies of their times, the secondary Apostles of the Reformation exerted all the influence of preventive caution, and monitory example, in purifying their infant communion. Whatever discordance the adversaries of the Calvinistic creed may have discovered between its principles and the excellent results which, by its friends, are said necessarily to proceed from them, one point is indisputable, that Calvin, the chief advocate, if not the founder of a system alternately characterised as active and inactive, was himself a model of industry unwearied by toil; of perseverance undaunted by the opposition of an enemy, or disheartened by the timidity or languor of wavering and inefficient friends. With far greater fidelity than the author whose well-known language we adopt, could he assert, that his almost incredible labours were pur-

sued "with little assistance of the learned, and without any patronage of the great; not in the soft obscurities of retirement, or under the shelter of academic bowers, but amidst inconvenience and distraction, in sickness and in sorrow."*—An exile from his native soil, and living in an age when the mingled storms of controversy and persecution beat against the church, he had also his "gloom of solitude;" a gloom darkened by the deepest shades of public and spiritual calamity. "Without were fightings, within were fears." It is recorded of this great man, that when he was ultimately established at Geneva,

"During a fortnight in each month he preached every day: gave three lectures in theology every week; assisted at all the deliberations of the Consistory, and at the meetings of the pastors; met the congregation every Friday; instructed the French churches by the frequent advices which they solicited from him; defended the Reformation against the attacks of its enemies, and particularly those of the French priests." "The Council charged him with many painful and difficult commissions, and he was obliged to undertake long and frequent journeys. The Council, who knew that he was an excellent civilian, as well as a theologian, consulted him habitually in all important concerns. He was particularly employed in framing the edicts and legislative acts of the town, which were completed and approved in the year 1543. By his reputation and his eloquence he prevented the usual troubles of a rising government; and inspired confidence amongst the different bodies of the state. Montesquieu has remarked; 'The Genevese ought to bless the moment of the birth of Calvin, and that of his arrival within the walls of Geneva.'" *Memoirs, &c.* by Mackenzie, pp. 51. 146.

In addition to all this, it should be recollected that the writings of Calvin fill twelve folio volumes; themselves, as modern scholars would think, the entire labour of a long life: yet their author died at the age of fifty-four! It might therefore be imagined that his "soul of fire" must

have been supported by "a frame of adamant," defying the approach of weakness and dissolution. On the contrary,

"Being of a dry and feeble temperament, and strongly inclined to consumption, he slept very unsoundly. During ten years, at least, he ate no dinner, taking no nourishment until supper-time. He was subject to a head-ache, the only remedy for which was fasting; on account of which he remained sometimes thirty-six hours without eating. He was frequently attacked by a distressing malady, brought on partly by preaching; and five years before his death he was seized with a spitting of blood.—He was no sooner cured of the quartan ague, than he was attacked by the gout: he was afterwards afflicted with the colic, and, a few months before his death, with the stone. Afflicted, however, as he was with so many maladies, he was never known to pronounce a word unworthy of a Christian, or even of a man of constancy and courage. In his greatest agonies, lifting up his eyes to heaven, he was accustomed only to repeat the words, 'How long, O Lord?' When in health, he frequently made use of these words, with reference to the calamities of his brethren in Jesus Christ, whose afflictions were much more painful to him than his own. When importuned not to dictate or write, during his illness, 'Would you,' said he, 'that when the Lord comes, he should surprise me in idleness?'" *Ibid.* pp. 116, 117.

We are constrained to pause, at this point, in deep and melancholy astonishment, at the consideration of the steadfast hate which has pursued the name and memory of this great luminary of the Christian church. From whatever cause, the majority of his opponents, as a divine, have appeared to view his doctrinal system in the light of a personal and flagrant delinquency; as though they were repelling, not the writer, but the man. Such a mode of hostility might have worn some shew of plausibility, had he who was the object of it sunk his intellectual credit in the vices of private life, and by this inconsistency of character forfeited the general respect of the world, and the reverence of the se-

* Johnson.

rious part of mankind. But to darken a character of acknowledged purity and active virtue with epithets collected from the most guilty retreats of sin, is an art of controversy which may, in some retributive crisis of time or eternity, realize the declaration, "With what measure ye mete, it shall be measured to you again." We know, indeed, that during the life-time of Calvin, and in consequence of a premature report of his death, the Catholics of Noyon (the place of his nativity,) paraded in solemn procession to return thanks to God for the removal of their enemy, (Mackenzie, p. 100); and we know farther, that these papal devotees did but sustain their legitimate character by exhibiting such a tragi-comic refutation of the Reformer's faith. But when the ferment respecting the recent establishment of the Genevese doctrine and polity had subsided, there was certainly cause to hope, that in case of the contest being renewed, the Non-catholic adversaries of Calvin at least, would return to the field to vanquish his tenets, without the arts or feelings of personal animosity.—Religious controversy is not to be reckoned as though it furnished an occasion when "all the decent drapery of life is to be rudely torn off,"* as in such circumstances, no longer "necessary to cover the defects of our naked, shivering nature;" but rather, as supplying an opportunity for the exercise of the milder graces of Christianity at the very moment when the pleas of self-love, and the provocations of hostility would, to unguarded minds, demand severity, and almost justify malevolence.

It is a question not quite unimportant, by what canon, in the formation of modern libraries, are excluded the folios of a writer whom almost every body seems to quote, or refer to, without reading. Men are not always thus alarmed, even where there is cause to be so. We exhibit our cabinet editions of Hume

* Burke;

and Gibbon, and, it may be, of Rousseau, on the shelves above or beneath the unostentatious volumes of Hooker, Stillingfleet, Burnet, and Pearson: but in vain does the literary visiter run over the lettered backs of our books, to authenticate some stray citation by a reference to CALVINI OPERA. We receive the infidel historian from Lausanne, and the philosopher of vanity from the same region; but refuse admission to the spiritual father and legislator of Rousseau's native city; as if thinking it sufficient apology, that the sophist gilded the world by the splendour of his genius, however it may be demoralized by the profligacy of his principles. Yet it certainly appears to be at least as safe to entrust the one volume among the twelve of Calvin's writings—the only one concerned in our discussion—containing the Institutes, in the hands of our inmates and visitors, as the paradoxes and novels of Rousseau, or the Decline and Fall of the Roman Empire. Whatever dangerous tenets the cautious parent or friend may discover, or fear to discover, in five, or ten, or twenty chapters of Calvin, a remedy, if needful, may be had by a reference to the remainder. "The bane and antidote are both before him." But what is there found in Gibbon to counteract the poison of his fifteenth and sixteenth chapters? Where does Hume restore his defective representation of the Reformation? Or, (since the subject couples names which ought to be widely separated,) in what fervid appendix has Dr. Robertson corrected his frigid details of the same event? The collectors of libraries, like the makers of systems, ought to guard incautious readers against their own imprudence; and if they discard Calvin, they should, at least, be as conscientious about Gibbon and his dangerous though elegant compeers. To return from this digression—When Calvin came back, in 1541, from Strasburg to Geneva, in consequence of the Council's revocation

of their own sentence of exile, he thus addressed his auditory :—

“ If you desire to have me for your pastor, correct the disorder of your lives. If you have with sincerity recalled me from my exile, banish the crimes and debaucheries which prevail among you. I certainly cannot behold, without the most painful displeasure, within your walls discipline trodden under foot, and crimes committed with impunity. I cannot possibly live in a place so grossly immoral. Vicious souls are too filthy to receive the purity of the Gospel, and the spiritual worship which I preach to you. A life stained with sin is too contrary to Jesus Christ to be tolerated. I consider the principal enemies of the Gospel to be, not the pontiff of Rome, nor heretics, nor seducers, nor tyrants, but such bad Christians ; because the former exert their rage out of the church, while drunkenness, luxury, perjury, blasphemy, impurity, adultery, and other abominable vices overthrow my doctrine, and expose it defenceless to the rage of our enemies.—Rome does not constitute the principal object of my fears. Still less am I apprehensive from the almost infinite multitude of monks. The gates of hell, the principalities and powers of evil spirits, disturb me not at all. I tremble on account of other enemies, more dangerous ; and I dread abundantly more those carnal covetousnesses, those debaucheries of the tavern, of the brothel, and of gaming ; those infamous remains of ancient superstition, those mortal pests, the disgrace of your town, and the shame of the reformed name. Of what importance is it to have driven away the wolves from the fold, if the pest ravage the flock ? Of what use is a dead faith without good works ? Of what importance is even truth itself, where a wicked life belies it, and actions make words blush ? Either command me to abandon a second time your town, and let me go and soften the bitterness of my afflictions in a new exile, or let the severity of the laws reign in the church. Re-establish there the pure discipline. Remove from within your walls, and from the frontiers of your state, the pest of your vices, and condemn them to a perpetual banishment.” Mackenzie, pp. 163, &c.

In recommending, which we sincerely do, both to Calvinists and Anti-Calvinists, a perusal of the Institutes, we would, in the first place, in reference to the latter, prefer a request, that they leave untouched

every controversial chapter and section, and confine their attention to the undisputed principles of Christianity, as elucidated and applied in the general course of these volumes. Far from wishing to bias them to a system, we only desire to see them meet their supposed enemy on the neutral territories of the Gospel.—If they are jealous of his peculiarities, let them be at least equally jealous of themselves in not having reached or surpassed the practical standard which he has erected. Setting the peculiarities of system aside ; if they can prove that they possess a purer and more scriptural system of religion—a system which, with a protency far exceeding the proscribed creed, deters its adherents, on the one hand, from selfishness, indolence, avarice, obstinacy, vanity, spiritual pride, and self-righteousness, with the long list of the sensual sins, which even the world itself brands with epithets of disapprobation ; and, on the other hand, enforces the practice of disinterestedness, humility, gentleness, meekness, mercy, and the general virtues of public, social, and domestic life : if they can shew that they have thus elaborated a more sanctifying personal religion from their own principles, and are ready to explain, point by point, its superiority in theory, and its more efficient influence in the hearts and conduct of their associates and disciples ;—if they can oppose to the daily life of Calvin, an actual example formed on principles clearly repugnant to his own, and excelling the consistency, and the private and public influence, of his character as an individual ;—if they can bring forward such a modification of the common faith of Christendom as shall cast into the shade, and expose to shame, the general creed of the Genevese Reformer ;—then, we shall most willingly withdraw all recommendation of his work, and congratulate the Christian

world on the possession of a treasure too long withheld from their welcome acceptance, and indicating the advent of times, when

—————Error has no place :
That creeping pestilence is driven away ;
The breath of heav'n has chas'd it. In the
heart
No passion touches a discordant string,
But all is harmony and love.

Retiring from the party to whom these considerations are submitted, we recommend with equal sincerity to professed Calvinists themselves the study of their master's confession. Not that we are anxious that the principles peculiar to their system may be pressed more deeply into their minds ; but that they may learn from him who has best expressed his own meaning, not what he speculated upon, as the expounder of a specific creed, but what he taught, as a Christian divine who had surveyed the whole territory of Revelation in its length and breadth, and proved his ability to report upon the locality, climate, and productions of that "pleasant land ;" and, as a consequence of his sublime estimate, seemed to have borne thence a cluster of its spiritual fruits, which refreshed himself during a wearisome pilgrimage, and was an earnest of the better things reserved for his full and everlasting possession. If the followers of this instructor would use the authority of his name with consistency, they must not be contented with loosely adopting into their body of divinity a few unqualified opinions, and with a perpetual iteration of them in conversation, in books, or in the pulpit ; as though certain insulated parts of the Institutes constituted the whole ; as though three or four letters completed the alphabet ;—for, in so doing, they are guilty of the grossest injustice towards the man whom they professedly delight to honour. They are by no means his disciples, if they make an immediate stop the moment he insists upon their accompanying his route beyond the

confines of a doctrinal hypothesis. If they adopt his theory, let them patiently pursue it into the practical consequences which (by whatever inductive process) he gathered from it. Let them only exhibit the genuine fruits of righteousness, and no questions need be asked concerning the tree from which it was plucked. Let them rival their master's personal example, or let them surpass it, if they would be consistent disciples ; but if they slumber under the influence of a half-digested creed, and hope to convince the world by incessant representations of what Calvin *thought* on one or two points, without referring to what he *did* ;—if they lead mankind to suppose that some unfinished formless Calvinists of the nineteenth century are specimens of what their illustrious founder was in the age of the Reformation ;—if, in compiling their articles of religion, they choose, pass by, or reprobate tenets according to the latest fashion of their theological circle, and summon their opponents to examine a scheme so varying and incomplete as though it contained the essence of Christianity ;—if they thus disgrace Calvin by an unfairness on their side, corresponding to the unfairness of his open adversaries on the other ;—then we adjure them, for their own sake, to recommence the religious course which they suppose themselves to have pursued under the guidance of an injured instructor ; and to assure themselves, that such a degraded scheme of Christianity would by no means endure the scrutiny of a Genevese Consistory, and much less of that higher court which will be opened "in the day when God shall judge the secrets of men by Jesus Christ, according to the Gospel." We appeal not to a hostile or neutral standard, but to one recognised by their own friends, and by which they are bound, in just consistency, to adjust the measurements of their faith and practice ; and which, if it no longer serve to regulate either principle

or conduct, they had better disclaim at once, and confess either that Calvin was wrong, or that they have no claim to the title of Calvinists.

Our present interference with both parties will well answer its end, if it equally persuade the foes and friends of Calvin to gain an accurate acquaintance with his work;—not in order to whet their scimitars for a new campaign, but with a view to “provoke each other to love and to good works.” Let them both felicitate themselves on the discovery, that Calvin by no means wrote his *Institutes* by way of erecting a splendid amphitheatre for the exhibition of Christian gladiators to the gaze, and alternate derision and applause of the world. His wish was to teach his followers how to believe and live, and not how to fight and perish. And, though he was a combatant himself, and by long practice well versed in the tactics of theological war; yet his was a defensive contest, waged not against brethren, but in the face of a real enemy—an opposition to the powers of Anti-Christian darkness—a combat with this world, whether it appeared in the field under Papal or Antinomian banners: it was a struggle between the Gospel and the children of “a perverse and adulterous generation.” The professors of Christianity should seriously examine themselves, as they gird on the harness of debate, whether their object be in itself lawful; and whether, in any instance, they can properly hasten to the battle without being unequivocally summoned. Frequently does the quick ear of a disputant fancy that a charge is sounded, when all around ought to dispose him to be quiet and peaceable, and to direct the instruments of offensive warfare against his own spirit and passions rather than against his fellow-Christians.

In constructing our estimate of the religion of Jesus Christ—and which we intend to be neutral in relation
Christ. Observ. No. 187.

to the Calvinistic controversy—the principal doctrines range themselves under the simple positions, that all mankind are ruined in Adam; and that as many as are restored, are so restored in Christ. We say, *as many*; for it would be the most pernicious of all flattery to allege that the Gospel’s universal proposal was universally accepted. However sufficient to atone for the sins of the whole world the death of Jesus Christ may be, the ultimate effects of his death will unquestionably be partial. This is only a virtual repetition of the assurance, “Many are called, but few are chosen:” for whatever be the doctrinal meaning of that passage, the practical one is obvious; it is a comparison of the numbers of the saved and the lost. If men would think seriously of an estimate so awful, their religion could never evaporate in forming and refuting theories. They would inquire to which side they belonged—to the few or to the many. An inquiry thus limited would conduct them to an examination of the evidences of their spiritual state: they would reason from the consequence to the cause, from the fruits of holiness, or of worldliness, to the corresponding principle. To this course of “divine philosophy,” it has been, we trust, our prevailing desire and practice to bring or confine those who have deigned to listen to our observations. Conscious as we are that the most enlightened teachers of mankind will differ on some points of their common faith, we are also aware that they unite in describing and enforcing its certain results in the minds and behaviour of Christians. They assure us, that it is neither a correct opinion retained by the understanding, nor the promulgation or the defence of abstract verities, but *godliness* that hath promise of the life that now is; in other terms, that true religion is the only parent of present peace and happiness. If disputers (of any party) would try the

value of their faith by this criterion, they might, in many cases, we fear, discover that they have mistaken accurate or inaccurate sentiments for actual principles; and that, in various instances, they suppose themselves to have believed when they have merely speculated. This delusion may long remain unsuspected. In the vernal season of life, and in that also of vigorous maturity, when no cloud as yet begins to gather in the bright horizon of our hopes, we seldom know either the power or the feebleness of our principles. We can afford leisure and spirits for the examination of rival theories, and are unwilling to be silent when the tide of religious debate flows fast and turbulent; we are anxious to gain the credit of having opinions on every question, and to keep intellectual pace with the talking world around us. But in the days when, from circumstances of sorrow or sickness, the mind begins to lose its elasticity; when the sufferer, in the loneliness occasioned either by the desertion or hostility of the "summer friend," or by the absence or death of those whom he once supposed to be born for the time of adversity, finds himself driven back upon his own resources, or is summoned, as Burke expressed himself, "to pay his full contingent to the contributions levied on mortality;"—in such an interval of human helplessness, we gain no relief from the remembrance that once we theorized, and debated, and wrote with the same zeal now displayed by our successors in the polemical drama. Something more substantial is needed at such moments; something which may prove the "balm of hurt minds," and tranquilize the soul by hopes and assurances of purely celestial growth. It is then that men, in considering their spiritual state, find themselves returning to the plain elementary parts of the Gospel, which, in the eagerness and buoyancy of earlier days, had been

neglected as affording less opportunity for intellectual prowess. It is then that they stir an almost novel question, whether they are indeed believers in Jesus Christ, and in consequence have some credible evidence to bring forward, not of their former skill in controversy, but of "the hope that is in them;" for, "we are saved by hope," and of a hope thus connected with salvation the foundation should be broad and deep.

In reference to this simple view of Christianity, it cannot but gratify all serious minds to observe the manner in which Calvin himself, when treading on the very verge of eternity, considered his own state; and on what basis he placed the hopes of his own happiness in the life to come. In his last will, made on the 26th of April, 1564, (he died on the 24th of the succeeding month,) he thus writes:—

"First I give thanks to God, that, taking pity on me, whom he hath created and placed in this world, he hath delivered me out of the thick darkness of idolatry into which I was plunged; and hath brought me into the light of his Gospel, and made me a partaker of the doctrine of salvation, whereof I was most unworthy. And he hath not only gently and graciously borne with my faults and sins, for which I deserved to be rejected of him, and cast out, but hath vouchsafed to use my labours in preaching and publishing the truth of his Gospel. And I declare it is my wish and intention to continue in the same faith and religion, having no other hope or refuge but in his gratuitous adoption of me, upon which is founded all my salvation; embracing the grace which he has given me in Jesus Christ, and accepting the merit of his death and passion, that so all my sins may be buried; and beseeching him so to wash and cleanse me in the blood of that great Redeemer, which was shed for all poor sinners, that in his image I may appear before his face. I declare also, that, according to the measure of grace bestowed upon me, I have endeavoured to teach his word in its purity, as well in sermons as in writings, and endeavoured faithfully to expound the holy Scriptures; and that in all the disputes which I have had with the

enemies of truth, I have never used either craftiness or sophistry, but have fairly maintained the truth. But, alas ! my zeal, if it deserve the name, has been so cold and unworthy, that I feel myself highly indebted in all, and through all : and if it were not for his infinite bounty, all the zeal I have discovered would appear light as smoke, and the graces which he has bestowed upon me would only render me more guilty. So that my only refuge is, that He being the Father of mercy, I trust he will be, and appear the Father of so miserable a sinner." Mackenzie, pp. 121, 122.

It was thus that Calvin, when the shades of death began to thicken around him, bequeathed to mankind the last expressions of his reliance on Jesus Christ for everlasting salvation. It deserves consideration, that in this his dying confession of faith are to be discovered no traces of any doctrinal system, but such as is common to all devout members of the Protestant church. He ascribes his salvation simply to gratuitous mercy through the cross of Christ ; and what is worthy of remark, by such as are familiar with his name only as designating a controversy, he unequivocally speaks of the shedding of our Saviour's blood "for all poor sinners" in common with himself. Had his death-bed been surrounded by persons hostile to the peculiar creed which is designated by his name, some plausible suspicion might have arisen that the commencement of his last will, in obedience to their persuasions or arguments, was in fact a recantation of earlier opinions ; but in reality, he died in the midst of a circle formed by himself, and unreservedly devoted to his person and theology. We see, therefore, that when he was delivering his final sentiments, such delivery was in the highest sense his own act and deed. No opponent was present to suggest doubts ; and on the other hand, as his attendant friends were entirely of his own school, *their* advice, whether asked for or offered, would in either case have imparted the colouring of their master's system to his last

written act of faith ; unless indeed, as was possibly the fact, they, as well as himself, lived and prepared to die, supported by the undisputed doctrines of the Gospel, and lost sight of their Calvinism in the near approaches of the eternal world. He chose, independently of both parties, ground common to each ; namely, the one fundamental doctrine of salvation exclusively by grace through faith in Christ Jesus. The circumstance seems to prove, that when he was entering the valley of the shadow of death, and of course desirous of examining with more than ordinary seriousness the solidity of his immortal hopes, he reposed himself not on what the world, and especially the world of his adversaries, might suppose to be his only favourite and exclusive opinions, but on the same truths which supported not only Luther, Melancthon, and Cranmer, in his own age ; but in succeeding periods Pascal and Fenelon, Baxter and Leighton, with men of various names and denominations, but who were all trusting to one gracious Redeemer, and interested in one common salvation. It is a subject of religious exultation to serious minds that there is unquestionably a point where really pious individuals attached to creeds and communities very widely separated will always practically meet. It is an unity not of a few correct opinions held in common ; but an unity of spirit growing out of an unity of faith in Christ crucified. In this manner they have one faith, one Lord, one baptism ; and so powerful is the influence of this communion of saints, that neither the consubstantiation of Luther, nor the relic-veneration of Pascal, nor the dogmas of Calvin, can dissolve their confederacy in relation to Him who, having laid down his life for his sheep, knows how to pardon their weakness, and forgive their errors. Out of this communion are, alas ! to be found multitudes defying each other, now with argument, then with sophistry ;

with vehement truth, and unyielding error; always conquering, and never subdued; and altogether forming so grotesque an exhibition of the waywardness of the world, as might tempt us to smile in scorn at the perverseness of human nature, were not every disposition to contempt restrained by the consideration, that the individuals playing this game of controversy are, in the most serious sense, losers to a heavy amount; since *such* religious inquirers may be pursued at the cost of their salvation. We all require to be reminded of the old remark, the quaintness of which does not derogate from its verity, that in scriptural truth "there are shallows where the lamb may wade, and depths where the elephant may swim;" and need, in consequence, to be warned, lest we venture into the deeps, and, after much sanguine computation of our buoyancy, sink and perish for ever. It has been wisely said,—

"Myst'ries are food for angels; they digest
With ease, and find them nutriment; but man,
While yet he dwells below, must stoop to
glean
His manna from the ground, or starve and
die."

Cowper's Posthumous Poems.

In the closing paragraph, we are anxious to repeat the hope, that no individual of any party whatsoever will misuse the present recurrence to the name and writings of Calvin, by making it the occasion of reviving the evils of controversy. That our design throughout is pacific, and favourable to practical utility, is, we trust, evident from the execution. Zealous partisans, on every side, will probably be dissatisfied; not, it is presumed, by what has been said, but by what has been omitted; and in such a case, we know but too well that silence, in their view, merits condemnation. We request, however, that before sentence is passed, the judges on either side will themselves

faithfully read those neutral parts of the Institutes which have furnished the chief materials of this review, that they may pronounce their decisions with the legitimate authority of knowledge, derived from the accredited sources of information. We shall be satisfied, in the interval, if it can be impartially asserted, that we have drawn up a plain and useful article upon a subject bordering on the most restless and fiery regions of controversy, in the spirit of quietness, and dispassionate sincerity.

Narrative of a ten-years' Residence at Tripoli, in Africa, from the original Correspondence in the Possession of the Family of the late RICHARD TULLY, Esq. the British Consul; comprising authentic Memoirs and Anecdotes of the reigning Bashaw, his Family, and other Persons of Distinction: also an Account of the domestic Manners of the Moors, Arabs, and Turks. London: Colburn. 1817. Second Edition. 4to. pp. xiv. 370.

It is a trite observation, that, when we become accustomed to our blessings, we too often cease to be grateful for them. Of all the blessings, however, which we enjoy, those which awaken the least gratitude, while they often deserve the greatest, are our privileges and exemptions. This reflection, indeed, is not new: it has been frequently suggested, and is most feelingly enlarged upon, in the well-known apostrophe of Thomson—

Ah! little think the gay, licentious proud,
Whom pleasure, pow'r, and affluence surround,
They, who their thoughtless hours in giddy mirth
And wanton, often cruel, riot waste;
Ah! little think they, while they dance along,
How many feel this very moment death,
And all the sad variety of pain;
How many sink in the devouring flood
Or more devouring flame; how many bleed
By shameful variance betwixt man and man;

How many pine in want and dungeon
 glooms,
 Shut from the common air, and common
 use
 Of their own limbs ; how many drink the
 cup
 Of baleful grief, or eat the bitter bread
 Of misery.

This affecting thought has continually occurred to us, while reading the sprightly and interesting work, of which the title stands at the head of this article. It is an exposition of the manners, condition, and character of the Moors of Tripoli, and the other states of Barbary, and is well calculated to impress the feeling mind with a sense of the superior advantages which we enjoy in a higher state of civilization ; and still more, we hope, with thankfulness for those invaluable improvements which Christianity has introduced even into the temporal, to say nothing here of the spiritual, condition of all classes of persons within the sphere of its influence.

The volume consists of a series of letters, written by a lady, who was sister to the British Consul at Tripoli, and who, during ten years, in which she resided with him at that place, enjoyed the closest intimacy with those commonly-inaccessible personages the ladies of the bashaw's harem ; and of course had constant access to all other Moors of distinction. The letters contain a description of facts as they occurred, and of manners as they presented themselves ; and, as the period in question was a most eventful one at Tripoli, the result is a collection of interesting particulars, well selected, and elegantly, though too negligently written, and which throw considerable light on a corner of society which is generally involved in studied and impenetrable obscurity.

Of the powers of this lady in description we offer the following specimen to our readers ; premising, however, that we are not responsible for the grammatical inac-

curacies which deform this and the succeeding extracts.

"It was one of those clear still nights known only in the Mediterranean : the bright beams of the moon from a brilliant sky, distinctly discovered to us the greatest part of the Messeah with every object in it. The silence in the town was striking ; nothing denoted a night of cheerful relaxation after a long day's fast in Ramadan, at which time the Moors are seen in their yards, and on their terraces, profiting by the few hours' relief they can enjoy from sunset to sunrise, to prepare them for another day's abstinence. The greatest part of the inhabitants were without the ramparts guarding the town ; and the rest of the Moors, instead of being seen sitting on their terraces, were, by their fears and the Bashaw's orders, retired within their houses. In the streets no objects were visible but the town guard with their hungry pack of dogs, prowling about in vain for some strolling victim to repay them for their vigilance. Near us, not a sound broke upon the ear but that of the slow-swelling wave that washed the walls of the town ; while, at a great distance on a calm sea, the white sails of the passing vessels were distinctly visible by the clearness of the night. Opposed to this calm, were the confused screams and the incessant firing in the Pia-nura and in the country round, accompanied by the loud song of war, and the continual beating of the tambura, or drum, to call the Moors and Arabs to arms. Frequent parties of Moorish horsemen and foot soldiers, we distinctly saw by the light of the moon passing with swiftness over the sands in pursuit of the Arabs. The death song breaking from different parts of the country, often announced to us the loss of some distinguished person on either side, who at that moment was numbered with the slain." p. 239.

We subjoin another passage, in which many persons will recognise a striking similarity to the account of the ostrich in Xenophon's Expedition of the younger Cyrus.

"The Venetian galliots sailed hence some weeks since, carrying ostriches, antelopes, and parrots, as presents from the Consul for the Doge of Venice. It is asserted that the ostrich will eat iron. That they may, but that they do not always digest what they eat, we have had a recent and singular proof. While the above-mentioned ostriches were at the Venetian

house, some days previous to their being embarked, a silver snuff-box was missing. One of the ostriches died soon after it was on board; and the captain of the frigate, regretting the loss of the ostrich consigned to his care for the Doge, had the bird opened on board, to ascertain the cause of its death. Within the stomach was found some pieces of a broken lantern, nails, keys and the identical snuff-box, which, from its size and shape, proved too much for the ostrich to digest, and consequently caused its death.

"The Arabs, when they go to hunt these birds, carry with them no other provision than wheat wetted with water. They take no other nourishment than this sorry food till they find an ostrich, which they roast and feed on, while enjoying the thought of the treasures its feathers will yield them. The Arabs will follow an ostrich for six or seven days successively, by which time it is so fatigued for want of food and rest, that it easily suffers itself to be taken, and the feathers are considered as a full reward for the laborious trouble of taking it. The prime feathers, in the first state they are taken from the bird, will fetch from one to three sequins here." p. 297.

The use, however, which we propose to make of this volume, is to select from it some striking facts, detailed with an easy felicity of manner, and which may serve, by God's blessing, to make us more thankful than we are apt to be, for the climate in which we live, the national habits in which we are educated, the temperate government by which we are protected, and above all for the sound and enlightened religion which is every where professed, and which sheds an indisputably beneficial lustre around both individuals and the community.

It is commonly observed of Englishmen, that their comfort depends more upon weather than that of most other nations; that it enters more into their conversation and calculations, and more immediately affects their spirits and engagements. If this be a true report, we ought not to repine at a climate, which with all its changeableness affords perhaps more days, as one of our own kings

observed of it, in which it is possible to go abroad with comfort, than almost any other under the sun.

There all around the gentlest breezes stray;

There gentle music melts on every spray,
Creation's mildest charms are there combined.

And, perhaps, had we space to detail the accounts given in this volume of the deserts of Barca, the Camp-sing winds, and the dangers from wild beasts in the caravans of Africa, they would make us better satisfied than we are wont to be with these mild and gentle recommendations. To all this we might add the plague, from which we are happily exempted, but which raged for a long while at Tripoli, during the residence of our authoress in that city.

Again; with regard to national customs, is it not an unquestionable cause of thankfulness, to an all-wise Providence, that we have not to contend against the pernicious effect of habits such as those which are described in the following extracts, and to which many others equally revolting might be added.

"The Moors marry so extremely young, that the mother and her first born are often seen together as playmates, equally anxious and angry in an infantine game. The women here are often grandmothers at twenty-six or twenty-seven years of age; and it is therefore no wonder they live frequently to see the children of many of their generation." p. 31.

"The Moorish ladies are in general occupied in overlooking a numerous set of slaves, who make their sweetmeats and cakes, clean and grind their wheat, spin, and, in short, are set about whatever seems necessary to be done. The ladies inspect by turns the dressing of the victuals, and during the time spent in this way, two sets of slaves are in attendance; one set perform the culinary operations, while another station themselves round their mistress, removing instantly from her sight any thing that may annoy her, and using

fans without intermission, to keep off flies or insects, while she leans on one or other of the slaves, walking about to direct and overlook what is doing.

"One of the reasons given, why even the ladies of the royal family must minutely attend to this part of their duty, is, to prevent the possibility of any treachery being practised in preparing their husbands' meals. The hours the Turkish or Moorish ladies have to spare for amusement, is spent in singing and dancing. Abderrahman's eldest daughter and the pretty Greek tied up a swing the morning after they came to live near us, which constituted a great part of the day's amusement: their black slaves and servants served for play-fellows. They seemed, none of them, from the first, to want spirits; except the Greek, in whose most cheerful moments there was a melancholy and care spread over her countenance, which reminded us of her losses, and of the anxious solicitude she felt, that the ambassador might be convinced she had acted up to all his wishes in his absence. This painful, and sometimes dangerous diffidence of their husbands, must be the constant companion of the best female characters in this part of the world, where continual plots, the consequence of jealousy and interest, are working against them by all around." pp. 120, 121.

"In our way to Lilla Halluma's apartments, the great concourse of people at the castle rendered it as usual impossible to proceed a step without being surrounded by attendants to clear the way.

"The apartments of the two brides were entirely lined with the richest silks. A seat elevated near six feet from the ground, in the alcove, the most distinguished part of the room, was prepared for the bride, where she sat concealed from the spectators by an embroidered silk veil thrown over her. Her most confidential friends only went up to speak to her, by ascending seven or eight steps placed on the right hand side for their approach; they then introduced themselves to her presence by cautiously lifting the veil that covered her, being very careful not to expose any part of her person to the spectators beneath: the etiquette was to speak but a few words, in order to afford time for other ladies to pay their court to her. Her eyelashes were deeply tinged with black; and her face was

painted red and white, but not ornamented with gold. Lilla Howisha is one of the handsomest women in Tripoli. Her dress was the same as I have already described to you, but the gold and silver jewels with which it was almost covered, left little of its texture to be seen; her slippers were brilliant, discovering her foot and ankle, which were partially dyed with henna, nearly the colour of ebony; and she wore on her ankles double gold bracelets. The jewels on her fingers appeared more brilliant from the dark colour underneath them, which also added much to the whiteness of her hand and arm.

"Two slaves attended to support the two tresses of her hair behind, which were so much adorned with jewels, and gold and silver ornaments, that if she had risen from her seat she could not have supported the immense weight of them.

"Magnificent tables were prepared at each of the bride's houses, furnished with the choicest delicacies of hot viands, fresh and dry preserves, and fruits peculiar to the country. These tables were surrounded with gold and silver embroidered cushions, laid on the floor to serve as seats for the guests, who were served with the refreshments before them, by Lilla Halluma and her daughters, who were constantly moving round the tables attended by their slaves and confidential women. The black slaves were almost covered with silver, and had nearly treble the quantity of ornaments they usually wear on the head, neck, arms, and feet.

"The account of the ceremonies observed at this feast by the ladies of Hadgi Abderrahman's family, will be sufficient to make you acquainted with those performed by other ladies of rank in this place, as all act uniformly at weddings as far as their fortunes will allow.

"Lilla Amnani and Lilla Uducia, though they knew their visits at the castle would only take up a very few hours, took with them, notwithstanding, a considerable quantity of clothes to change, reserving the richest and most shewy dresses to put on last. Lilla Uducia's first dress was composed of a chemise made, according to the fashion of the country, of silk, gold, and gauze. She wore two jilecks, the under one of crimson velvet and gold lace, the upper one of green and silver brocade;

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and her baracan, which was as usual of several yards in length and width, was made entirely of violet embossed ribbons, nearly eight inches wide, with gold work between each, and a broad stripe of bright gold went through the middle of the baracan from one end to the other, having a singular and rich effect, when wrapped in folds round her body. Both ends of this baracan were embroidered in gold and silver, nearly half a yard in depth. She wore a pair of pale yellow silk trowsers, which had also a broad gold stripe up the front from the ankle to the waist, with a rich border of gold round the bottom: she wore all the jewels she could collect, with the addition of some valuable gold orders of her father's.

"Lilla Amnani and herself soon after their appearance in the castle changed their dresses, before they 'threw,' as they termed it, 'the first money,' to the amount of ten mahboobs, to a favorite attendant belonging to the ladies of the castle, who was dressed for the occasion. Soon after they changed their dress a second time, and presented between thirty and forty mahboobs to each of the brides: they then dressed a third time, previous to sitting down to dinner.

"The feast for Sidi Hamet's bride was celebrated in the same manner as that of his sister: all the company retired from the castle before sunset.

"It is during these large mixed companies, that the female intriguing messengers belonging to the castle find much employment, by delivering messages of gallantry, or introducing among the immense crowd of visitors, the princes in disguise, who by their assistance are not unfrequently in these meetings closely wrapped up in the baracan of a female, for the purpose of more easily beholding the select beauties of their country, whom they cannot possibly obtain a sight of in any other way." pp. 179—182.

Many of these and other equally absurd habits are undoubtedly evils resulting from the form of government and religious creed; and may, therefore, be resolved into them. But it is profitable to consider pernicious practices in themselves as well as to trace them to their causes. There may indeed be many reasons assigned for referring the faults of

the government common in Mohammedan countries, to the peculiar nature of their theological creed. But without thus generalizing, we may content ourselves with examining the evils separately, and aiming to become thankful for our exemption from such of them as may not belong to ourselves.

Our remarks on this subject will relate to those evils, exclusively, which result from bad government. We must begin with the sovereign himself, who, being without responsible advisers, or any persons who with an interest in his safety have also a character with his people, he can never regard his life as safe when his measures are at all unpopular. Hence, the necessity of such precautions as those which follow.

"A number of slaves were occupied in preparing different dishes of meat, in grinding corn, kneading bread, making fine pastes, and dressing fruits. Each of the princesses was followed by several of her attendants; but no one interfered in what was doing but Lilla Fatima, who seemed to be very particular in examining every thing. The Negroes attended Lilla Fatima with fans to prevent insects annoying her. The sight of royalty employed in this manner, called to our mind what has been said of the ancients.

"The attentions paid here by the princesses to the food prepared for the bashaw, though a duty that cannot be dispensed with, is unattended at present with that great degree of dread and suspicion, that prevails where the sovereign's death is every moment anxiously looked for by his subjects and by those allied to him, which is too often the case in Moorish states. At Algiers and Constantinople, the sovereigns live in continual dread of poison being mixed in their victuals. The Grand Signior is said, in troublesome times, to eat only of such dishes brought to his table as are put in a silk handkerchief and sealed with the seal of his chief cook." p. 206.

Hence, they are glad to treat as their principal friends and supporters apostates from the Christian faith, who must depend entirely upon the power of the sovereign

their patron, and not upon their own character. Thus the authoress tells us, "that when Christian slaves become renegadoes, they often hold the highest offices in Turkey and Barbary."

One inevitable consequence of tyranny, is the frequent impunity of the greatest crimes in privileged persons, while punishment is inflicted capriciously upon others, often without proof of guilt, and generally without any just proportion to its magnitude. There are frightful instances of these evils recorded in the volume before us. The sovereign puts his victims to death without inquiry; masters practise the same arbitrary measure upon their dependents: the princes are evidently above all law, and rely not so much on the protection of the monarch, as on the number and fidelity of their own retainers; and such is the influence upon public opinion produced by the constant recurrence of these irregularities, that a son of the bashaw, who without provocation assassinates his own brother in the presence of his mother, to whose apartment he had come under pretence of seeking a reconciliation with him, and also murders a principal officer of state on his return from the fatal spot, merely because he finds him in his way, is not only called to no account by his father, but is enabled to establish himself at the head of a powerful retinue after that atrocious act, and ultimately to obtain peaceable possession of a throne, from which his father and another elder brother are excluded. We give the following extracts illustrative of these subjects.

"The Venetian consul, who resided some years with the Venetian ambassador at Constantinople, says, that among the remarkable circumstances which happened during his residence there, he saw a procession of the Grand Vizier and his officers, which was beyond description terrible, from the sensation it caused in the people. When it happened, an ague fit seemed at once to

Christ. Observ. No. 187.

seize the whole populace; each individual as they passed along turned pale, hardly able to support himself, and appeared deprived of speech and motion, considering himself in the hands of death, whilst his ears resounded with the dreadful sentence of being immediately hung up at his own door, without any cause assigned or question asked. This happened, without any warning, to numbers during this procession either on the account of their false weights, their tardiness in paying tribute, or any thing else the Vizier might, in his own mind, deem them guilty of; which charges the wretched culprit had scarcely time to hear, before he paid the debt of nature for them. This most horrible procession is always made at a moment the people least expect it.

"Those who suffer on this occasion, as well as criminals condemned by the laws, are left hanging in any part of the town, where they often remain long enough to be offensive, even to ambassadors' houses; and it is totally impossible to get them removed by any applications, if the Turks do not think fit themselves to take them away." pp. 124, 125.

"The head of a house, whether father, brother, or husband, having the power of life and death relative to the female part of his family, has only to get a teskerar of the Bashaw, which is a small bit of paper with his signature, giving leave to the person who requires it to put to death the object of his anger; and this fatal paper is procured with the greatest facility.

"This ambassador, a few years since, possessed a favourite Circassian slave, who lived at a garden a little distance from the family residence. He thought her conduct reprehensible, and after having often threatened and as often pardoned her, she at length fell a victim to the rage of a Mameluke belonging to her lord.

"This wretch was an enemy to his master, and an unsuccessful admirer of the fair Circassian. Hearing that his master was engaged at an entertainment given by the Christians, he came to him late in the evening, and worked on his imagination, till the fatal teskerar was obtained. The Mameluke immediately rode off full speed to the garden where she resided, and had departed on the wretched errand but a few moments, when the visible alteration and the agony in the countenance of the ambassador, led his friends soon to the suppo-

sition of the cruel orders he had issued, and he was easily persuaded to countermand them. He sent horsemen with every inducement given them to overtake the sanguinary Mameluke, and arrest his hand from the murder he was so eager to perpetrate. They reached the garden a few seconds after him; but he knowing of a breach in the garden wall, had, assassin-like, entered that way to prevent alarm, and found the fair Circassian walking solitarily in the garden at that late hour. At the sight of him, she fled, having long considered him as her destined murderer.—She, in her terror, climbed up the garden walls, and ran round the top of them.—Those who were sent to save her saw her run in vain. They forced the gates and entered them; in the mean while, twice they heard a pistol fired, and soon after the dying groans of the unfortunate female, whom the Mameluke, to prevent explanations, had stabbed to death, after having discharged two pistols at her." pp. 43, 44.

The feeling of insecurity, which is consequent upon this defective administration, in which there is scarcely any such thing as public law, is diffused through all parts of the community; and some striking instances of the effects of it are thus portrayed by our authoress.

"When the Turkish Bashaw returned to Constantinople, he left a standing army for the security of the place, or rather to collect the revenues for the Grand Signior. During this period, Hamet-Bey, applying to the Porte, was made Bashaw. He soon found means of making a total alteration in the government; and the sudden manner in which he effected this change was truly singular. He contrived, without any disturbance, to clear Tripoli, in the space of twenty-four hours, of all the Turkish soldiers, amounting to several hundreds of disciplined troops. At his palace, not far from the town, he gave a superb entertainment, and invited all the chiefs of the Turks to partake of it. Three hundred of these unfortunate victims were strangled, one by one, as they entered the skiffar, or hall. This skiffar is very long, with small dark rooms or deep recesses on each side, in which a hidden guard was placed. These guards assassinated the Turks as they passed, quickly conveying the bodies into those recesses out of sight, so that the next Turk saw nothing extraordinary going on when he entered the fatal skiffar, but, quitting

his horse and servants, met his fate unsuspectingly.

"Next day, the Turks who remained in this city, were (no doubt by order) found murdered in all parts, and little or no inquiries were made after those who had perpetrated such horrid deeds. Only a few straggling Turks remained to tell the dreadful tale. Great presents were sent by the Bashaw to Constantinople to appease the Grand Signior, and in a day or two no one dared to talk of the Turkish garrison which, in a few hours, had been totally annihilated. Having in this dreadful manner freed himself and his family from the Turkish yoke, and having succeeded in keeping the Grand Signior in humour, he caused Tripoli to remain entirely under a Moorish government, for which the Moors still call his reign glorious." pp. 34, 35.

"Every body seems afraid of offending these Arabs at present. A number of them crowded round the Rais of the marine to-day, and one of them offered to take a pistol out of his sash, which he was quick enough to prevent, and asked the Arab if he meant to steal his pistols; when another Arab replied, "No; he only wanted to look at them." But had the man ran off with the pistol the Rais must have let him go, as the government is too much in awe of these thieves, to offer to punish one of them." p. 332.

There is yet one department of society unnoticed, which once existed in every community, but is now driven out of Christian Europe and Christian Asia, though it still unhappily exists within the limits of Christendom. Every authentic account of the manner in which a slave who cannot speak for himself is treated in any part of the world, ought to be interesting to those who are privileged with freedom; and our readers will find in the work before us, a number of anecdotes relating to the subject.

We have already intimated, that the superstitions of the Moors, resulting from the pernicious doctrines of their false prophet, form a chief cause of the evils of their government and habits, and the greatest obstacle to their improvement.

Of these superstitions, we will first bestow a few thoughts on the doctrine of Fatalism, which some persons have honoured by comparing it with a very different doctrine held by many Christians. The fatalism of the Mohammedans seems to be a settled persuasion, that particular events are absolutely decreed, while at the same time the means are left uncertain, and may be successfully evaded for a season, or be defeated by skill and contrivance, although the opposition will prove in the end to have been to no purpose, and cannot be carried on without folly as well as impiety; since Fate will be sure to discover other means for the execution of its designs. So also the fate of the ancients appears to have been properly a decree or sentence of Jupiter, or some of his predecessors, of which the three Destinies, or *Parcæ*, were to be the executioners; although, when once pronounced, it became binding on the sovereign Deity himself as well as on his inferior ministers, and was strictly irrevocable, which seems very well to agree with the idea of fate entertained by Mohammed and his followers. Let the two doctrines stand side by side.

*Durum, sed levius fit patientia
Quicquid corrigere est nefas.*

Hor. i. xxiv. 19, 20.

*Si figit adamantinos
Summis verticibus dira necessitas
Clavos, non animum metu,
Non mortis laqueis expedies caput.*

Hor. iii. xxiv. 5—8.

Manent immota tuorum

Fati tibi. Virg. Æn. i. 261, 262.

*Hic (tibi fabor enim, quando hæc te cura
remordet,*

*Longius et volvens fatorum arcana, movebo)
Bellum ingens geret Italia.*

Virg. Æn. i. 265—267.

Desine fata Deûm flecti sperare precando.

Virg. Æn. vi. 376.

*Contra fata Deûm perverso numine pos-
cunt.*

Virg. Æn. vii. 584.

Quo fata vocas? aut quid petis istis?

Virg. Æn. ix. 94.

Fata viam invenient. Virg. Æn. x. 113.

Now for the counterpart:

"The circumstances which have occurred to a Moor who was taken ill of the plague, will add great strength to Mahomet's doctrine, which says, 'Fate is irrevocable, and to oppose destiny is sacrilege.' This man, who was some months ago one of the richest merchants here, to escape the plague fled to a great distance on the coast, taking all his property with him.—For further safety he left the coast, and went to a rock far off in the sea. Here the poor man thought himself out of danger, but without any extraordinary share of penetration, he might have anticipated what happened to him. In the first place, he became criminal in the eyes of all his countrymen, for having, as they term it, flown in the face of his prophet, by attempting to run away from the plague and avoid his fate, which the Moors call *Mughtube*; the Arabs, therefore, with impunity, pursued this man to rob him, a few nights after he was settled on the rock. While the merchant was in his tent, he heard boats rowing towards his solitary island, and by the light of the moon he saw they were manned with Arabs, and soon discovered his perilous situation. He left all to their mercy, and by the greatest good fortune escaped being murdered. After their departure, he returned to Tripoli, where he now faces all the danger of the plague without the least precaution, to expiate the sin he had committed in flying from his fate (*mughtube*.) The Moors, thus struck with horror, seem sure he cannot recover.

"The consolation and peace of mind the Moor procures himself, by thus placing his whole belief in predestination, is certainly inconceivable. In the heaviest hour of trial, they sooth themselves with the idea, that it is *mughtube* (decreed,) and with that single word they pass from opulence to misery without a murmur. On their death-bed, nothing changes their security: the expiring Moor only calls out to have his face turned towards Mecca, and thus comforted he dies in peace." p. 110.

"The prime minister Mustapha Serivan's house is at present as much in a state of quarantine as he can put it, consistent with the ideas of the Moors; yet he will not admit to any one, nor to the Bashaw, the necessity of taking precautions at the castle, where he alleges sovereignty is the greatest shield, and whence he says it is

necessary to give the Moors an example, not to try to resist the hand of fate." p. 85.

Notwithstanding this notion of irresistible fate, the false prophet inculcated a belief in the efficacy of charms, which is equally mischievous, and in some degree at variance with the other.

"The Christians were invited to be present yesterday at the launching of one of the Bey's cruisers; when there was little to notice except one or two singular circumstances.

"Just at the moment of its quitting the stocks, a black slave of the Bey's was led forward and fastened at the prow of the vessel to influence a happy reception of it in the ocean. Some embarrassment happened at the time of its going off, and Mustaphar (the first minister) not having seen the black attached, said it was no wonder the vessel did not go easily off the stocks, for they had neglected to bind a black on board and send off with it. A beautiful lamb fitted for the purpose, washed white as snow; and decorated with flowers and ribbands, stood on the deck, and at the instant the vessel plunged into the water received the fatal knife, being devoutly offered as a sacrifice to Mahomet for the future prosperity of the cruiser." pp. 74, 75.

"The evening before they went away, they performed for Uducia (Hadgi Abderahman's eldest daughter) one of their extraordinary ceremonies, to protect her, in her removal to her father's house, from the effect of any ill-disposed persons looking on her with an unfriendly eye, which they call being taken with 'bad eyes,' and which might cause a disorder to prove fatal, that would otherwise not be so. This charm consisted in having a writing from one of their Imans, which being burnt was mixed in wine and drank by Uducia, who was perfumed with musk and incense by her friends, they walking round her, repeating prayers for her while she drank it. When we heard how ill she was at the time she was obliged to go through this ceremony, we could not but consider her exertions, and her swallowing the sooty draft, in such a state, a dangerous expedient." pp. 119, 120.

"The period fixed for a widow's mourn-

ing is four months and ten days. At the expiration of that time, Lilla Annani goes again to the sea side. The same gold comb she had used before is carried with her, and four fresh eggs; the eggs she gives to the first person she meets, who is obliged to receive them, were it even the Bashaw himself. With the eggs, it is imagined, she gives away all her misfortunes, consequently no person likes to receive them; but this custom is so established, that not any one thinks of refusing them." p. 313.

The mischief, which the *marabouts* or pretended prophets are able to effect through the sacredness attached to their character, is another evil consequence of their creed.

"We met one of the noted Moorish saints, or holy men. I have already described these people to you; but this man, contrary to the general appearance of these marabouts, was tolerably covered, with a long wide blue shirt reaching to the ground, and white trowsers underneath. He wore nothing on his head, which was shaved close, except a long lock of hair descending from the back part of it. The whole dress of many of these marabouts consists of a bit of crimson cloth, about four inches square, dexterously placed on the crown of their head. The marabut we met in the castle was returning from the Bashaw, with whom he had a long private audience. His appearance, from the furious and strange gestures he made, with an immense large living snake round his shoulders, was truly terrific, though we were all aware of the unfortunate reptile having been rendered harmless by the wearer's extracting its teeth, before he attempted to impose on the credulous, in making them believe he alone was exempt from death by the reptile's touch. The Moors regarded him with great reverence." p. 140.

"Before Sidy Useph appeared in sight, his famous Marabut Fataisi came into town with some of his holy followers. They were admitted to the sovereign, and Fataisi told the Bashaw that Sidy Useph was on his way to town with twenty people only, and without arms, and implored him by the prophet to send the Bey out to meet him, and make terms with him for the peace of his family and of his people. The Bashaw

instantly agreed to it ; and had the prince gone he would certainly have been murdered. But the Bey having received certain information, that Sidy Useph was near the town with several hundred people, he seized the Marabut, though in the Bashaw's presence, and, holding his sabre over him, he told him, that had he not been a Marabut he would have laid him dead at the Bashaw's feet for his treachery ; and then informed the Bashaw, that his brother had with him upwards of four hundred men under arms. The Bey turned the Marabut out of his presence, and the officers presented their arms at him, but the Bey ordered them not to fire. He desired they would see the Marabut out of the gates of the town, and gave orders that, on pain of death, no one should suffer him on any account to enter it again." pp. 270, 271.

The long fasts, unaccompanied by any religious service of a spiritual kind, and the distant pilgrimages, imposed evidently as a meritorious duty, may fitly be regarded as inventions of the great enemy of mankind to obstruct the avenues to repentance, and supersede all those emotions which, under Divine influence and illumination, might lead to contrition and humility.

"With one of these caravans the ambassador (Hadgi Abderrahman) and his family went hence to Mecca. They set out for Grand Cairo, where they joined the caravan of Egypt ; but were detained for three or four weeks, notwithstanding the finest weather imaginable, on account of unlucky days and frightful omens, which were said to have happened from time to time. These delays are sometimes very serious to those pilgrims who go expressly to visit the holy places, as the Beit-Alla, at Mecca, which is the principal object of their worship, is only open two days in every six weeks, one for the women and another for the men ; consequently such delays often occasion the Mahomedans to be three months longer on their pilgrimage.

"The road from Cairo to Suez, though not sixty miles, is among the worst parts of the journey from Tripoli to Mecca, not excepting the deserts to Alexandria. Many of the pilgrims are then obliged to continue

their route by the Red Sea, not being able to carry with them the provisions wanted for the rest of their pilgrimage to Mecca ; for Suez, surrounded with sands and destitute of a drop of water for its own consumption, can furnish nothing to travellers. The inhabitants of Suez are obliged to travel six or seven hours for all the water they use : they go for it to the Arabian shores, and get it from Nuba, on the borders of the Red Sea ; and this, which is the nearest water they can procure, is so bitter that no European can drink it, without being mixed with spirit. It was, therefore, indispensably necessary for Hadgi Abderrahman to provide himself with pulse, meat, wood, and water, for the rest of his long journey, near seven hundred miles, the greatest part through the deserts of Arabia ; and this circumstance, while it increased the numerous animals of burden in the caravan, obliged the poorer pilgrims, who had no beasts of burden, to proceed by sea.

"A pilgrimage by a man of distinction is made at a very heavy expense, as those persons he permits to join his suite almost wholly depend on him for their subsistence." pp. 191, 192.

"It is known that from ancient times the curiosity of visiting holy places brought Christians from all parts of the world to Jerusalem. For a long time the Popes made it an act necessary to salvation, and the fervour with which this agitated all Europe produced the crusades. Since that epoch, which occasioned so much bloodshed, the number of pilgrims has considerably diminished. They are reduced now to some monks from Italy, Spain, and Germany. But it is different with the Orientals : they continue to regard the voyage to Jerusalem as one of the most meritorious acts. They even consider themselves scandalized by those Franks or Christians who come to the East, and do not follow their example, and stigmatize them with the name of heretics or infidels, for not fulfilling this part of their religion. To those who do, the Turks will not give the insulting epithet of *Kielb*, or dog, so commonly applied to Christians by them.

"The Greeks more than other nations believe this pilgrimage to be productive of the greatest indulgences ; they suppose it absolves them not only for the past, but for the future, for not observing feasts or fasts, and, indeed, for every crime. From these

ideas, a prodigious number of pilgrims of both sexes and of all ages, go from the Morea, from the Archipelago, from Constantinople, Anatolia, Armenia, Egypt, and Syria, every year. In 1784, the number of pilgrims amounted to five thousand.

"The most simple pilgrimage costs four thousand livres, or near two hundred pounds, and they often amount to fifty or sixty thousand livres, or from three to four thousand pounds sterling. Jaffa, which is about forty-six miles from Jerusalem, is the place where the pilgrims disembark. They arrive there in November, and go thence directly to Jerusalem, where they remain till after Easter. The pilgrims are lodged all together in the cells of their different communities. They are told their lodging is free; but it would not be safe if they went away without presenting a much larger sum than it would cost at an inn; besides which they must pay for masses, services, exhortations, &c. and for crucifixes, chaplets, and Agnus Dei's. When the *Jour de Rameau* arrives, they must go to purify themselves in the river Jordan, which costs a very considerable sum. There is an account given in the history of that pilgrimage, of the tumultuous and confused march of this devout crowd in the plains of Jericho, with their astonishment on viewing the rocks of that country. Having completed this ablution, the pilgrims return to the Holy Land. When Easter is passed they all return to their own countries, proud of having vied with the Mussulmans in the title of pilgrims." pp. 195—197.

But the degradation of the female character, which cuts off the best hope of improvement from the rising generation, with the continual employment of the minds of the women on objects unworthy of them, and their total want of information on all important subjects, contribute, more perhaps than any other cause, to the evils which we have mentioned. Some of the leading men in the place, who, from having been employed as ambassadors in Europe, had acquired new ideas on these as well as other subjects, seem to have lamented the defect, which it was beyond their power to remedy; and

occasional instances arise of women superior to their circumstances, and who increase our regret at their degradation by shewing how sensible they are of it themselves. We cannot here withhold from our readers the character of Lilla Halluma, queen of Tripoli.

"On visiting this sovereign, the consuls' wives are permitted to kiss her head; other ladies in their company, or their daughters, her right hand; her left she offers only to dependants. If any of her blacks, or any of the attendants of the castle are near her, they frequently seize the opportunity of kneeling down to kiss the end of her baracan, or upper garment. She is adored by her subjects, which is natural, as she is extremely benevolent: her greatest fault is, not in spending, but in giving away, more than her revenues afford. Halluma is the name given her by her parents, and Lilla means, in Moorish, Lady. She is called by her family Lilla Halluma, but by her subjects she is styled Lilla Kebbiera, the great, or greatest lady. The Bey, her eldest son, has been married several years. He married at seven years old. The Moors, indeed, marry so extremely young, that the mother and her first born are often seen together as playmates, equally anxious and angry in an infantine game. The women here are often grandmothers at twenty-six or twenty-seven years of age; and it is therefore no wonder they live frequently to see the children of many of their generation. From the melancholy turn of Lilla Halluma's mind at present, she has always some article of her dress in a state to denote deep mourning.

"The Moorish habit for mourning consists only in the clothes being entirely deprived of their new appearance, and the deeper the mourning is meant to be the more indifferent and even shabby the clothes: therefore, when she orders a new cap, which is so richly embroidered, that it is like a solid plate of gold, she never puts it on till it has been passed through water before her, and all the beauty of it destroyed. She weeps over the operation, and her tire-women make extempore verses on the cause of her distress." p. 31.

"A collation was served in the covered gallery before Lilla Halluma's apartment. As the party to-day consisted only of Lilla

Halluma, three of the princesses, and our family, we had the pleasure of seeing them all sit down with us, instead of Lilla Halluma walking round the table, attended by the princesses, and conversing alternately with the guests; which she does if there are any Moorish nobility at dinner, as it is considered too great a condescension in her to sit down and eat with her subjects. Lilla Halluma's urbanity, and the dignity of her manners, were as usual equally engaging and fascinating: nor could those of the most polished sovereign in Europe have been more striking; with this infinite advantage, that court duplicity forms no part of her character." p. 306.

One of the most striking singularities, however, in the Moorish character is, that with a profusion of wealth in the higher orders, they not only fail to construct such permanent works as would contribute most essentially to their security and comfort, but suffer those which they inherit from their predecessors in the territory to go into decay: nor can any more decisive proof be given than this of the barbarizing tendency of Mohammedan superstition.

"To supply the dreadful want of water and save the traveller from expiring through thirst, there are in a part of the Deserts of Arabia, about four days' journey to the north of Suez, several ancient aqueducts, and many subterranean canals which have been formed at an immense expense by the Assyrians, Persians, and Medes, who made it a part of their religion to conduct the water into the deserts; but these canals and aqueducts are nearly rendered useless through neglect." p. 194.

Amidst these peculiarities, which distinguish the Moors, it is curious to observe, that there are two races of people, who are every where and always the same. The Jews are as distinct and as persecuted a race at Tripoli as throughout the rest of the world; and the Arabians are the same in history and in prophecy, at one place or time as another.

"The Jews are at present loading vessels with the clothes of those who died of the plague, and are exporting them to Europe and Egypt: extraordinary precautions are, therefore, necessary in Europe, to prevent the effects of importing such cargoes." p. 107.

"The rich Jews would all have embarked for Europe, but the Turk was too much on his guard not to provide in time against any one of them leaving the place; at least, before he has ascertained what they are worth, and appropriated to himself as much of their property as he thinks right.

"The shops are still almost all shut, and there is not yet any re-appearance of commerce. Scarcely any person is seen walking in the streets; and the gates are kept securely closed and guarded by bodies of Turks, the service of all Moorish guards being dispensed with for the present. The guard of the town gates, the Sandanner, and the night guards, are entirely composed of Turks, who are riotous and noisy. They have no compassion on the Jews, and ill use the Moors when they meet with any they dare annoy." p. 354.

"The steep mountains of Gouriana are the only ones seen on a clear day from the city of Tripoli, and seem to be a long ridge of high black hills. These, and the sands, are inhabited by numerous tribes of Arabs, among which are those of the Tahownees, Acas, Benoleeds, Nowalles, Wargammas, and others. These Arabs form three classes; the first, those who come from Arabia; the second, the Arabs of Africa; and the third, the wandering Bedouins. The first two are equally warlike, handsome in their persons, generous in their temper, honourable in their dealings, grand and ambitious in all their proceedings when in power, and abstemious in their food. They possess great genius, and enjoy a settled cheerfulness, not in the least bordering on buffoonery. Each of these tribes are governed by a chief, whose title is Sheik, by whose laws all those under him are directed, judged and punished. Each family has a chief of its own kindred, whose authority in the same manner extends to life and death. Their trade is war. They serve as auxiliary troops to whoever pays them best: most of them are at present considered as being in the interest of the Bashaw of Tripoli. The Bedouins are hordes of petty wandering merchants, trading with what they carry from place to

place. They manufacture a dark cloth for baracans, and thick webs of goats' hair used to cover tents which they sell to the Moors.

"These Bedouins in the spring of the year, approach Tripoli from the Pianura, adjoining the town. Here they sow their corn, wait till they can reap it, and then disappear till the year following. During the stay of these people in the Pianura, the women weave, and sell their work to the Tripolitans. They pitch their tents under the walls of the city, but cannot enter the town gate without leave; and for any misdemeanor the Bedouins may commit, their chief is answerable to the Bashaw. Besides being divided into hordes, each family is governed by its own chief, in the same manner as those of the Arabs. Both the Arabs and Bedouins still retain many customs, described in sacred and profane history, and are in almost every thing the same people as we find mentioned in the earliest accounts." pp. 14, 15.

"The African chief, Shaik Alieff, before he left the town paid us a visit. This Gethulian, or Numidian, perfectly resembled in his habits and manners the description given of the first inhabitants of those countries. His dress was that of the Jibeleen, or mountain Arab, whose habit is precisely the same as it is described in the time of our Saviour. The fineness of the Arab's dress is proportioned to his fortune. Shaik Alieff's upper covering, or baracan, made of Barbary wool famous for its beauty and whiteness, appeared at first sight to be of the finest muslin, many yards in length, which he had rolled in ample folds around his head and body. He wore a curious wrought belt (of a manufacture peculiar to this country and to the hand of an Arab,) ingeniously woven in a variety of figures resembling Arabic characters: it was wound several times tight and even round his body, and one end being doubled back and sewed up served him for his purse. In this belt, he wore his arms, and he prided himself much on them, not on account of their richness, but from the proof he had had of their execution. After the manner of the Arabs, he wore sandals, which he took off on entering the apartment, and thus paid a compliment to those who received him; for among the Arabs no one can approach his superior with his slippers on. His air was noble, his gait haughty, and his figure about the

middle size. The Arabs are in general tall. Shaik Alieff's features were perfectly regular and strongly marked; his complexion nearly black; his countenance very cheerful, though he was not a young man; and a settled vivacity seemed to be his characteristic; yet he retains all the ferocity of the ancient Arabs, and considers himself one of the masters of the desert of Tripoli; for the Wargummas and the Noilles, the two most powerful tribes known in these parts, hold the sovereignty of the deserts. Both the latter have acted, and are still considered as auxiliary troops to the Bashaw. Shaik Alieff's tribe is of those who were scattered throughout the provinces of Barbary, as descended from those Mahometan Arabians, who, pursued by the Turks, fled to the mountainous parts to save themselves with their cattle and effects, where they still continue to enjoy their liberty. They are divided into a multiplicity of little governments under their respective chiefs, and value themselves highly on having preserved their blood unstained by a mixture with other nations." pp. 176, 177.

"The sovereignty of the Arabs is most formidable. They may be truly said, not only to extend their sceptre over one of the four principal parts of the world, but to extend with success their dominion from Africa far into Asia; remaining every where in powerful hordes sufficiently numerous to prevent the intercourse of nations, without their special leave. Inured to the hardships of the deserts, they easily undergo there such as none but themselves can resist: priding themselves on the purity of their blood, untainted, as they say, by a mixture with that of any other race, and boasting of their ancestry as Arabians. The Arab Shaiks support and keep up an alliance with each other, from the extremity of Africa on the farthest shores of the Atlantic Ocean, through nearly the extent of Asia.

"In the deep recesses of the mountains the Arabs have their dwellings and retreats, which are defended by fortresses of craggy rocks and frightful precipices, rendered inaccessible by nature. The whole of the extensive mountains of Atlas are occupied by them; and in the same manner they inhabit the different chains of mountains in almost every direction throughout two quarters of the globe. While they are dispersed in such powerful

bodies, so hardy and savage in their manner of living and possessed of policy and strong judgment, it is no wonder they remain what they style themselves, masters of nearly all the deserts in Africa and Asia, to the present day." p. 362.

These are strong collateral testimonies to historical truth as well as to Divine prophecy. There are other occasional elucidations of scriptural phraseology or description, which occur in the course of the volume. For example :—

"The operation of painting the eyelashes with a black tincture, laid on by a gold bodkin, is very tedious, and the method of shaping the eyebrows, by pulling out every single superfluous hair, was evidently most painful." p. 158.

"This curious practice instantly brought to our recollection certain passages of Scripture, wherein mention is made of a custom among oriental women of 'putting the eyes in painting,' and which our English translators of the Bible, unable to reconcile with their notions of a female toilet, having rendered 'painting the face.'" Note, in p. 180.

"We saw in the fields, among the barilla plant, many of the famed devouring locusts, which in clouds actually darken, at times, the rays of the sun in Egypt. They resemble in shape a grass-hopper, but are thicker and larger, and are of a light brown colour. Fortunately for this country, they seldom commit depredations here as in Egypt; yet they sometimes occasion serious apprehensions to the Moors, who dread their numbers increasing so as to make their approach fatal to the harvest." p. 296.

It is right, however, after the many examples we have given of the peculiar evils incident to Moorish society, and the vices belonging to Moorish character, to mention one or two features which, if they do not serve in all respects as models, may, at least, provoke Christians to emulation.

"The appearance of the Moors at prayer was as solemn as it was strange. They were at that part of the service which obliged them to prostrate themselves and salute the earth: the whole congregation
Christ. Observ. No. 187.

was accordingly in this posture, absorbed in silent adoration. Nothing seemed capable of withdrawing their attention for a moment from the object they were engaged on. The eye was alternately directed from earth to heaven, and from heaven to earth again, uncaught by any objects around, unheeded even by each other. They seemed wholly enwrapped in the prayers they offered up, in this humble manner, from the ground." p. 7.

"A chief of a party of the Bey's troops, pursued by the Arabs, lost his way, and was benighted near the enemy's camp. Passing the door of a tent which was open, he stopped his horse, and implored assistance, being almost overcome and exhausted with fatigue and thirst. The warlike Arab bid his enemy enter his tent with confidence, and treated him with all the hospitality and respect for which his people are so famous. The highest among them, like the heroes of old, wait on their guest. A man of rank, when visited by a stranger, quickly fetches a lamb from his flock, and kills it, and his wife superintends her women in dressing it in the best manner. With some of the Arabs the primitive custom of washing the feet is yet adopted, and this compliment is performed by the head of the family. Their supper was the best of the fatted lamb roasted; their dessert, dates and dried fruit; and the lady of the tent, to honour more particularly her husband's guest, set before him a dish of bosen of her own making. It was of flour and water kneaded into a paste, and left on a cloth to rise while the fire was lighted; then throwing it on the embers, and turning it often, it was taken off half baked, broke into pieces, and kneaded again with new milk, oil, and salt, made into the shape of a pudding, and garnished with kadeed, which is small bits of mutton dried and salted in the highest manner.

"Though these two chiefs were opposed in war, they talked with candour and friendship to each other, recounting the achievements of themselves and their ancestors, when a sudden paleness overspread the countenance of the host. He started from his seat and retired, and in a few moments afterwards sent word to his guest that his bed was prepared, and all things ready for his repose; that he was not well himself, and could not attend to finish the repast; that he had examined the Moor's horse, and found it too much exhausted to bear him through a hard journey the next day, but that before sun-rise an able horse, with every accommodation, would be ready at the door of the tent, where he would

meet him, and expect him to depart with all expedition. The stranger, not able to account farther for the conduct of his host, retired to rest.

"An Arab waked him in time to take refreshment before his departure, which was ready prepared for him; but he saw none of the family till he perceived, on reaching the door of the tent, the master of it holding the bridle of his horse, and supporting his stirrups for him to mount, which is done among the Arabs as the last office of friendship. No sooner was the stranger mounted than his host announced to him, that through the whole of the enemy's camp he had not so great an enemy to dread as himself. 'Last night,' said he, 'in the exploits of your ancestors, you discovered to me the murderer of my father. There lie all the habits he was slain in, (which were at that moment brought to the door of the tent,) over which, in the presence of my family, I have many times sworn to revenge his death, and to seek the blood of his murderer from sunrise to sunset. The sun has not yet risen, the sun will be no more than risen when I pursue you, after you have in safety quitted my tent, where, fortunately for you, it is against our religion to molest you after your having sought my protection, and found a refuge there; but all my obligations cease as soon as we part, and from that moment you must consider me as one determined on your destruction, in whatever part or at whatever distance we may meet again. You have not mounted a horse inferior to the one that stands ready for myself; on its swiftness surpassing that of mine depends one of our lives or both.' After saying this he shook his adversary by the hand, and parted from him. The Moor, profiting by the few moments he had in advance, reached the Bey's army in time to escape his pursuer, who followed him closely, as near the enemy's camp as he could with safety. This was certainly a striking trait of hospitality; but it was no more than every Arab and every Moor in the same circumstances would do." pp. 79—81.

"Eight people in the last seven days, who were employed as providers for the house, have taken the plague and died. He who was too ill to return with what he had brought, consigned the articles to his next neighbour, who faithfully finishing his commission, as has always been done, of course succeeded his unfortunate friend in the

same employment, if he wished it, or recommended another: it has happened that Moors, quite above such employment, have with an earnest charity delivered the provisions to the Christians who had sent for them. The Moors perform acts of kindness at present, which if attended by such dreadful circumstances, would be very rarely met with in most parts of Christendom. An instance very lately occurred of their philanthropy. A Christian lay an object of misery, neglected and forsaken; self-preservation having taught every friend to fly from her pestilential bed, even her mother! But she found in the barbarian a paternal hand: passing by he heard her moans, and concluded she was the last of her family; and finding that not the case he beheld her with sentiments of compassion mixed with horror. He sought for assistance, and till the plague had completed its ravages, and put an end to her sufferings, he did not lose sight of her, disdaining her Christian friends, who left her to his benevolent care." pp. 88, 89.

There occasionally occur, indeed, even in a barbarous state of society, where nothing is safe or sacred, except felons in a sanctuary, bright spots which impart a more vivid delight than would seem attainable in the uniform atmosphere of a civilized community; just as an oasis in the desert is more capable of inspiring pleasure than all the beauties of nature, when familiar to the eye. The delight given and received on some interesting occasions detailed in this volume is of this nature, and is almost sufficient to redeem a state of barbarism, insecurity, and tyranny, from much of the horror which attaches to it.

But we need not envy a delight so dearly purchased, and of which the majority of human beings must ever be deprived: nor is high-wrought feeling indeed so favourable either to spiritual growth, or to mental improvement, as a quiet and peaceable life, which may be passed in all godliness and honesty. While, therefore, we are placed in circumstances which, we verily believe, offer fewer

impediments, and more advantages to the cultivation of that divine life to which, as Christians, we are called, than any other in the history of man, it becomes us to be thankful for our exemptions, and to seek to make a right use of our privileges, that they may not be bestowed in vain, or produce only an increase of our punishment.

We have, of course, omitted much interesting matter, for which we must refer the reader to the volume itself. We have, in fact, only culled a few flowers from a rich garden, for the sake of dressing up certain

moral considerations that appear applicable to the particular situation of the inhabitants of our much-favoured island.

We have spoken already of the style of the authoress, which is easy, and often graceful, though in many instances grammatically inaccurate. Her keenness of observation, taste in discriminating, and accuracy of memory, combined with her powers of description, certainly qualified her for making a judicious use of the peculiar facilities which she possessed, and for presenting the public with a volume well worthy of their attention.

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In the press:—A History of Berwick upon Tweed, and its Vicinity, comprehending a Compendium of Border History. 1 vol. 12mo. by Rev. T. Johnstone;—The Diary of the celebrated John Evelyn, Author of "The Sylva," from original MSS. in the library at Wotton, 2 vols. 4to. with portraits;—Remains of James Dusautoy, late of Emanuel College, Cambridge;—Scripture Portraits, by the Rev. R. Stevenson.

Oxford.

Chancellor's Prizes:—Latin Verses, "Regnum Persicum a Cyro fundatum," by J. S. Boone, Commoner of Christ Church. English Essay, "On the Union of Classical with Mathematical Studies," by C. A. Ogilvie, B. A. Fellow of Balliol College. Latin Essay, "Quam vim habeat ad informandos Juvenum Animos Poetarum Lectio!" by T. Arnold, B. A. Fellow of Oriel College.—Sir Roger Newdigate's Prize; English Verse, "The Farnese Hercules," by J. S. Boone, Commoner of Christ Church.

Cambridge.

Sir W. Browne's three gold medals for the present year are adjudged as follow:—For the Greek Ode, to Mr. G. Stainforth, Trinity College; for the Latin Ode, to Mr. W. N. Lettsom, Trinity College; for the Epigrams, to Mr. G. J. Pennington, King's College.

Colonel Beaufoy having conceived the idea of it being possible to reach the North Pole in rein deer sledges, has directed inquiries to be made among the visitors of Spitzbergen, who agree, as might be expected, that the violence of the storms, and the drifting of the snow, render such a journey impracticable. One curious fact, however, has been ascertained, namely, that during the spring, flights of wild geese, ducks, and other birds, take their course over Spitzbergen further North. Query, Whither are they destined?

The celebrated M. Biot, of the French Institute, has come to this country for the purpose of accompanying Colonel Mudge, the conductor of the late national trigonometrical survey, on a philosophical expedition to the Orkneys. M. Biot has been making experiments on the seconds' pendulum at Edinburgh, while Colonel Mudge and his scientific assistant Captain Colby, have been measuring a base of verification near Aberdeen. These operations being finished, the party have been joined by Dr. Gregory, of Woolwich, and have proceeded to the Orkneys, for the purpose of carrying on simultaneously the requisite astronomical observations, &c. connected with the survey, and also the experiments on pendulums.

Dr. Gregory, in his valuable dissertation upon weights and measures, lately reprinted from the *British Review*, mentions the following as furnishing invariable standards :

1. The length which must be given to an open tube or pipe, that it may yield a determinate musical sound.
2. The altitude to which a person must ascend vertically, to cause the mercury in the barometer to sink a proportional part of its height.
3. The space through which a body, falling freely from quiescence, will descend in a given time at a given place.
4. The length of a degree of a meridian in a given latitude, or from the length of a quadrant of such meridian.
5. The length of a pendulum that shall vibrate in a given interval, in a given latitude.

Of these methods, the first three are elegant in theory, but do not admit of sufficient precision in practice. The fourth method, by the magnitude of the operations on which it depends, and the variety and utility of the scientific researches which it has tended to improve and perfect, has seduced many into its adoption. The most eminent members of the Paris Academy of Sciences, Lagrange, Laplace, Lalande, Borda, &c. recommended it warmly; and two skilful astronomers, both in theory and practice, MM. Mechain and Delambre, were appointed to conduct the grand geodesic operations which were to issue in this momentous result. Yet it is now well known that the system has failed in France; and Dr. Gregory has shewn, by some curious proofs, that even men of science cal-

culate with the multitude, and afterwards reduce the vulgar measures to the scientific. He detects them frequently adopting intricate, and apparently arbitrary, fractional numbers, which, when reduced to popular measures, appear to be nothing more than the plain digits, one, two, three, four, &c. The deduction of a system of measures from the pendulum is, in the opinion of Dr. Gregory, the most simple and natural. The seconds' pendulum at London being 39.126 inches, that at the equator would be 38.991; that at the poles, 39.211; that at latitude 40° , 39.082; and at latitude 60° , 39.156 : so that the feet in the different states of Europe and America could not differ by more than a five-hundred-and-sixtieth part : and that difference may easily be allowed for, upon indubitable principles. He strongly recommends that the standard foot to be in future legalized, should agree either with that on Bird's scale made for General Roy, or that on Bird's parliamentary scale of 1758, 12.000,766 inches; either of these being regarded as the 27404th part of the base on Hunslow Heath, and as equal in length to a prismatic plate that vibrates 36.469 times in five hours. He recommends, also, a decimal, instead of a duodecimal division. Of course his measures of capacity and weight are to be cubes of his measures of length.

Upon an average of nine years, the commitments for crimes, in proportion to the population of the following towns, have been estimated as follows ;—in Manchester one in 140, in London one in 300, in Ireland one in 1600, and in Scotland one in 20,000 ! We have not at hand the means of verifying this calculation ; but even taking it upon a scale much less favourable to Scotland, what an irresistible argument does it afford for the moral, religious, and mental culture of the human race !

Dr. John Davy, brother to Sir Humphry Davy, has found, by observations made during a voyage to Ceylon, that the temperature of the sea, which is usually highest about noon, is somewhat higher and later than usual during a storm. Shallow water is colder than deep, in consequence of which difference of temperature, seamen, he thinks, may readily discover at night when they approach either shoals, banks, or the shore.* He always found the water on the coast full two degrees colder than in the open sea.

* Dr. Davy's idea is not new, as our readers will perceive by turning to our vol. for 1802, p. 397.

The British Museum, instead of being seen, as formerly, by ten or twelve persons daily, is now visited upon almost every open day, by from one to two thousand individuals; a result arising partly from the recent interesting additions to the collection, and partly from the excellent arrangements respecting admission, for which the public are especially indebted to the late indefatigable Speaker of the House of Commons.

Waterloo Bridge.—This noble structure, originally designated "The Strand Bridge," but the appellation of which has been since changed to commemorate the victory of Waterloo, was opened with great splendour on the 18th of June, the anniversary of that ever-memorable transaction, by the Prince Regent, attended by the Dukes of York, Wellington, &c. the Lord Mayor, and numerous other persons of distinction. The structure, which is of the most durable granite, is completed with a skill, solidity, and beauty, which reflect great honour

upon the powers of the architect, and the disinterestedness of the projectors. It has been pronounced on high scientific authority to be the best constructed bridge in Europe; and in point of taste and elegance also, it is no less creditable both to the proprietors and the country.

	<i>Feet.</i>
The length within the abutments is	1,242
Length of road supported by arches	
on the Surrey side	1,250
Ditto Middlesex side.....	400
Width within the balustrades	42
Span of each arch.	120
Clear water way under the nine arches, which are equal.....	1,080
Total length from the Strand to Lambeth, including the 40 brick arches on the south side, and the 16 on the north.....	2,890

Of the other bridges in the metropolis, Westminster is 1,223 feet in length—Blackfriars 940—London Bridge 900—and Vauxhall 360.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Fulfilment of Prophecy farther illustrated by the Signs of the Times; by J. Bicheno, M.A. 6s. 6d.

Inquiry into the Effect of Baptism; by the Rev. John Scott, M.A. 8vo. 6s.

The Evil of Separation from the Church of England. 8vo. 5s.

Sermons on Faith, Doctrines, and Public Duties; by the very Rev. Wm. Vincent, D.D. late Dean of Westminster: with a Life of the Author, by the Rev. Robert Nares, Archdeacon of Stafford, &c. 8vo. 10s. 6d.

On the Principles of the Christian Religion, addressed to her Daughter; and on Theology; by Mrs. Lucy Hutchinson. 8vo. 10s. 6d.

The Beauty and Glory of the Primitive Church; a Sermon delivered at Salters' Hall; by George Burder, Author of Village Sermons, &c. 1s.

Wilson's Collectanea Theologica, or the Student's Manual of Divinity; containing Dean Nowell's Catechism; Vossius on the Sacrament; and Bishop Hall, on Walking with God. 4s. boards.

The Churchman upheld in his Support of the Bible Society; and schismatical Representations of the Gospel detected: or, Remarks, addressed to a Friend, on

Two Sermons, recently published by the Rev. J. Matthew, A.M.; by one of the Secretaries of the County of Somerset Auxiliary Bible Society.

MISCELLANEOUS.

A Topographical History of Staffordshire; by W. Pitt. 8vo. 1l. 5s.—large paper, 1l. 15s.

Karamania, or a brief Description of the South Coast of Asia Minor, and of the Remains of Antiquity: with plans, views, &c.; by Francis Beaufort, F.R.S. 14s.

Loidis and Elmete, or an Account of the lower Portions of Arcdale, Wharfedale, and the Vale of Calder; by T. D. Whitaker, LL.D. Folio.

Observations on the Importance of Gibraltar to Great Britain; by Christopher Clarke, Captain in the Royal Regiment of Artillery.

Illustrations of the Literary History of the Eighteenth Century; intended as a Sequel to the Literary Anecdotes; by John Nichols, F.S.A. Two large volumes octavo, with fourteen portraits. 2l. 14s.

Memoires du Marquis de Dangeau; ou Journal de la Cour de Louis XIV. depuis 1684, jusqu'à 1715; avec des Notes historiques et critiques; par Madame la Comtesse de Genlis. 3 tom. 8vo. 1l. 11s. 6d.

History of Muhammedanism: comprising the Life and Character of the Arabian Prophet, and succinct Accounts of the Empires founded by the Muhammedan Arms; by Chas. Mills, Esq. 8vo. 12s.

Voyages to the North Pole; by J. Bragg. 12mo. 3s. 6d.

The third volume of *Athenæ Oxonienses*: to which is added, *Fasti Oxonienses*; by Philip Bliss, Fellow of St. John's. 4to.

Account of the Weald of Kent; by J. Dean. 8vo. 15s.

The Elgin Marbles, with an abridged historical and topographical Account of Athens, vol. I.; by the Rev. E. I. Burrow, A.M. F.L.S. &c. 8vo. with forty plates. 17.

Topography, illustrative of the Battle of Platza; from drawings by T. Allason: accompanied by Memoirs, read to the Academy of Inscriptions and Belles Lettres of France; by John Spencer Stanhope. 8vo. with plates, separate in folio, 28s.—The plates separately 17. 1s.

The General Biographical Dictionary, edited by Alexander Chalmers, F.S.A., &c. 32 vols. 8vo. 197. 4s.

Memoirs of J. C. Lettsom, M.D., and James Neild, Esq. with brief Notices of many other Philanthropists. 5s.

Correspondence between a Mother and her Daughter at School; by Mrs. Taylor and Jane Taylor. 8vo. 5s.

A View of the Agricultural, Commercial, and Financial Interests of Ceylon; with an Appendix, containing some of the principal Laws and Usages of the Candians; by Antony Bertolacci, Esq. with a map of the island. 8vo. 13s.

The History of Java; containing a general Description of the Country and its Inhabitants, &c.; by Thomas Stamford Raffles, Esq. F.R.S. and S.A. late Lieut.-governor of that Island. With a map and

numerous plates. 2 vols. 4to. 67. 6s.—royal paper, 87. 3s.

The History of Ireland, from the Earliest Ages to the Union; by the Rev. Samuel Burdy. 8vo. 10s. 6d.

An Historical Account of the Rise and Progress of Stenographic Writing. 21s.

The History of Norway, from the earliest Times to the present; by Messrs. Baden, Holberg, and Andersen. 8vo. 7s.

The Trial at Bar of James Watson, Surgeon, for High Treason, on the 9th of June, and seven following days; taken in shorthand by Mr. Frazer. 8vo. 7s.

Observations on the Diseased Manifestations of the Mind, or Insanity; by J. G. Spurzheim, M.D. With four plates; royal 8vo. 14s.

The Works of the Rev. Francis Wrangham, M.A. F.R.S. of Trinity College, Cambridge. 3 vols. 8vo. 27. 2s.

Churchyard's Chips concerning Scotland; being a Collection of his Pieces relative to that Country; by George Chalmers, F.R.S. S.A. 8vo. 12s.

All Classes productive of National Wealth; or, the Theories of M. Quesnai, Dr Adam Smith, and Mr. Gray, concerning the various Classes of Men, as to the Production of Wealth to the Community, analysed and examined; by George Purves, LL.D. 8vo. 9s.

Additions to an Essay on the Principle of Population; or, a View of its Past and Present Effects on Human Happiness; with an Inquiry into our Prospects respecting the future Removal or Mitigation of the Evils which it occasions; by T. R. Malthus. 8vo. 8s. 6d.

Annals of the Coinage of Britain and its Dependences, from the earliest Period to the 50th Year of George III.; by the Rev. Rogers Ruding, B. D. and F.S.A. 3 vols. 4to. 147.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

In proceeding with our account of the last Anniversary Meeting of this Institution, we regret that we cannot give the whole of the very original and forcible Speech of the Rev. Dr. Mason, Secretary to the American Bible Society. The following are the principal passages:—

“My Lord and Gentlemen,

“I felicitate myself this day upon the

accomplishment of one of the dearest wishes of my heart—a wish, to the attainment of which I have adjusted my little plans and motions for the last five months—the happiness of being present at the Annual Meeting of the British and Foreign Bible Society. I have to submit a motion, which I shall claim your lordship's indulgence to preface with a few remarks; not with the intention of informing this Society—that would be an attempt to enlighten the source of that light which has itself enlightened

the world on all points, connected with the circulation of the Scriptures; nor with a view of exciting the zeal of the Society—that would be rebuked by its appearance to-day; but, as an humble organ of the American Bible Society, I would beg leave to express opinions and feelings, which, though perfectly familiar to the minds of this company, are of some value on the principle of sympathy, as they are the views and feelings of millions of your fellow-men and fellow-Christians, who have the blood of a common ancestry running in their veins, and whose hearts beat in unison with your own, in regard to the objects of this great institution.

“The wise and the good, my lord, have long lamented the divisions and alienations which severed those who held the same ‘precious faith,’ and expected to meet in that place where there shall be no dissensions. But, whether there was any remedy for this unhappiness, whether agreement in substantial principle could be made to supersede differences in subordinate matters, was a problem too mighty for them to solve; and left them only the feeble consolation of sighing after a blessing which they despaired of enjoying. But the problem which had thus excited the desires, appalled the resolution, and extinguished the hope of age after age, is solved at last—it is solved in this institution.

“The Bible Society acts with an auspicious energy on all, even the lowest classes of civil society. The man who reads and reverences his Bible, is not the man of violence and blood: he will not rise up from the study of those lessons which the Holy Ghost teaches, to commit a burglary: he will not travel with his Bible under his arm, and, meditating upon its contents, as forming the rule of his conduct, to celebrate the rites of licentiousness or inebriety. Assuredly it was not the Bible, which, in 1780, kindled the flames of Newgate; nor is it from the stores of inspired eloquence, that the apostles of mischief draw those doctrines and speeches which delude the understanding, and exasperate the passions, of an ignorant and ill-judging multitude. If there are any two maxims which go together, under the sanction of scriptural authority, they are these: he who ‘fears God,’ will ‘honour the king;’ and he who does both, will not be the first to ‘meddle with them that are given to change.’ On the contrary, the influence of the Bible, and, therefore, of Bible Societies, upon the habits of the community, is calculated to throw up around every paternal government, a rampart better than walls, and guns, and bayonets, a rampart of human hearts.

While, at the same time, that influence over those who are in authority, descends, in its turn, upon the state at large; and, in the exercise of a wise and well tempered rule, ramifies its genial virtue through all the branches of society. So that if any thing can make a glorious sovereign, and happy subjects, it is the attachment and submission of both to the oracles of God.

“For the very same reasons, the Bible, in proportion as it is known and believed, must produce a *generally* good effect on the condition of the world. In forming the character of the individual and the nation, it cannot fail to mould also, in a greater or less degree, the conduct of political governments toward each other. It is not in the Bible, nor in the spirit which it infuses, that the pride which sacrifices hecatombs and nations of men to its lawless aggrandisement, either finds or seeks for its aliment: and had Europe been under the sway of the Book of God, this age had not seen a more than fabled monster of ambition endeavouring to plant one foot on the heights of Montmartre, and the other on the hills of Dover; and while he scowled on the prostrate Continent, stretching out his right hand to rifle the treasures of the East, and his left to crush the young glories of the West.”

After pointing out the future prospects of the Society, and the promised consummation of the Gospel throughout the world, Dr. Mason continued;—“Permit me to add, that no heart is too magnanimous, no arm too powerful, no station too exalted, to lend its aid in promoting so magnificent a work. In that day, when all human things shall appear in their own littleness, and shall undergo a judgment according to truth, it will not be a source of shame or regret, that princes have come down from their thrones, and that the members of kingly families, and the possessors of ecclesiastical pre-eminence, have mingled with private Christians in common efforts for the best interests of individual and social man. The recollection of such deeds of goodness will never sully the purity of the mitre, or dim the star of royalty.

“The high and holy interests and responsibilities which are lodged in the hands of this institution, do not allow it to go back, or to hesitate. Its cause and interest are not the cause and interest of a few visionaries, inebriated by romantic projects. It is the cause of more than giant undertakings in regular and progressive execution. The decisive battle has been fought; opposition comes now too late. He who would arrest the march of Bible Societies, is attempting

to stop the moral machinery of the world, and can look for nothing but to be crushed in pieces. The march must proceed. Those disciplined and formidable columns, which, under the banner of Divine Truth, are bearing down upon the territories of death, have one word of command from on high, and that word is—'ONWARD!' The command does not fall useless on the ears of this Society. May it go 'onward,' continuing to be, and with increasing splendour, the astonishment of the world, as it is the most illustrious monument of British glory.

"A word more, my lord, and I shall have done. It relates to a topic on which I know not whether my emotions will allow me to express myself distinctly; it is the late unhappy difference between my own country and this—between the land of fathers and the land of their children. I cannot repress my congratulations to both, that the conflict was so short, and the reconciliation so prompt; and, I trust, not easily to be broken. Never again, my lord, (it is a vow in which I have the concurrence of all noble spirits and all feeling hearts,) never again may we see that humiliating spectacle of two nations to whom God has vouchsafed the enjoyment of rational liberty; two nations who are extensively engaged, according to their means, in enlarging the kingdom, in spreading the religion of the Lord Jesus—the kingdom of peace—the religion of love—those two nations occupied in the unholy work of shedding each other's blood!—Never again may such a spectacle be exhibited to the eyes of afflicted Christianity! May their present concord, written not merely with pen and ink, but on the living tablets of the heart: enforced by the sentiment of a common origin, by common language, principles, habits, and hopes; and guaranteed by an all-gracious Providence, be uninterrupted! May they, and their Bible Societies, striving together with one heart and one soul, to bring glory to God in the highest, and on earth to manifest good-will toward men, go on, increasing in their zeal, their efforts, and their success; and making stronger and stronger, by the sweet charities of the Gospel, the bands of their concord!"

The Rev. Richard Watson dwelt upon the great efforts likely to result from the active co-operation of Russia, and the probability of a great revival of religion in the Greek Church. "This, my lord (said he,) is a cheering consideration. Our Reformation dawned upon us with lurid glare; all our Protestant Churches had their birth

amidst the convulsions of political elements, and their cradle was rocked by storms; but in Russia we have the prospect of change without convulsion, of the good without the evil;—its reformation approaches like a soft and beautiful sun-rise, shedding rays equally welcome on the cottages of Siberia and the palaces of the northern Cæsar. What is doing in Russia, in comparison of the wants and population of that empire, is chiefly in preparation; yet such notes of preparation fall delightfully on our ears: they are, like the first faint notes of the birds, wakened even by twilight into songs which are preludes to the full harmony of nature and the perfect light of day.—I follow, with pleasure, the respectable divine who has just addressed you. He is an American, with a truly British heart; and he has furnished me with an American allusion, with reference to the principles of this Society, which embraces Christianity of all names and all countries. We have buried the hatchet of strife, and may the moisture which nourishes the root of that tree under which we have laid it, daily eat more deeply into its edge, and more completely destroy its temper. I know of but one malediction in the breast of Charity, and that is reserved for the man who shall dig the hatchet from the earth, and again give sharpness to its edge."

Thanks to the Treasurer were moved by the Rev. Dr. Thorpe, Secretary to the Hibernian Bible Society; and seconded by Major-General Macaulay—Dr. Thorpe said, he should proceed to discharge that duty which would be expected from him, by giving some information with respect to the state of Ireland. He then reported that the Hibernian Society continued to prosper; that the number of copies of the Scriptures distributed during the year had been 35,000, being 12,000 more than the preceding year. The number of persons desirous of possessing Bibles had greatly increased; and these happy results he attributed, in a considerable measure, to the attention recently paid to education in Ireland. Dr. Thorpe thus concluded his eloquent remarks:—

"My lord, having stated something of what has been done for my country, I cannot but beg your attention to the magnitude of the work which is still before us. There have not yet been circulated in Ireland quite 300,000 copies of the Scriptures; and let me ask, What are 300,000 copies for a population not far short of six millions? There are millions of Irishmen at this moment who have never seen a copy of

the Scriptures. Yes, my lord, from my own knowledge I say it, there are millions in Ireland who have never seen a copy of the Scriptures; and there are many, very many, who have not heard of the Bible. In confirmation of this, I appeal to a fact in the last Report of the Sligo Branch of our Society. A poor man, nearly ninety-seven years of age, arrived lately at Sligo in quest of a Testament in large print. 'I have,' said the inquiring pauper, 'lived ninety-six years without seeing, or even hearing of such a book; and, now that I am on the brink of the grave, I wish to learn how I may be happy beyond it.'—This is not a solitary instance. The notorious highwayman, Grant, who was lately executed, never saw the Bible till he was placed in the cell from which he was taken to execution; and after perusing it for some time, he said, 'Had I possessed a copy of this Book ten years ago, I should not have been here to-day.' He spent his last moments in exhorting the thousands around him to procure a Bible without delay, and to study its sacred contents.

"Now, while Ireland is in such a state, what are we doing? We are disputing whether we shall give the Bible or not—whether it is not a bad thing. What is the enemy doing? I will tell you one thing; and let that be a sample of what other things he has done, and what he may do hereafter. The enemy, aware that the people, being taught to read, must have something to read, provided something for them; and, in Dublin, within the last six months, a large edition of Paine's 'Age of Reason' was struck off for gratuitous distribution. This is a positive fact: it was struck off, and it is at this moment, I believe, in the course of distribution among the lower classes.

"My lord, this speaks volumes: it tells us what we should do; for when we see the enemies of God and of truth so active and successful, we, in a better cause, should be equally active, that we may be equally successful."

John Thornton, Esq. Treasurer, expressed his grateful thanks at being again elected to fill that important office, and the pleasure which he felt in attending to its duties. "It is highly gratifying to me," he added, "to be able to state to this Society, that my labours, as treasurer, are happily not likely to be diminished. In a year of most unparalleled difficulties, when we must conclude there has been a considera-

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ble defalcation of funds in some quarters of the country, there has been an increase from other sources, and other causes, which nearly compensates the loss which may have been occasioned by the distresses of the times. The aggregate amount of subscriptions and donations within the last year has not been less than 62,286*l.*; the difference between the receipts this year, (exclusive of the sales of Bibles and Testaments,) and the last, is only 646*l.*

"Much has been stated in the Report to which I might call your attention; but I will advert to only one or two points.—When it is mentioned that the Canstein Institution, which, a few years since, I saw mouldering in inactivity, is not now capable of supplying Bibles enough for Germany; when the Moscow Bible Society informs you, that it can distribute 100,000 Bibles; when I turn to the reverend gentleman lately arrived from that empire, who states, that he has heard of MS. Bibles copied by peasants, and that when money was offered for them, they said, 'No, they would accept nothing, but a printed copy in exchange:—Gentlemen, when I consider these statements—and I need not go further, because your own minds will supply all I can say as to the misery of those who are destitute of the Scriptures—I feel convinced that none of us will relax our efforts, merely because we have supplied the wants of our own districts."

Mr. Thornton concluded with expressing the great disappointment felt by the Chancellor of the Exchequer at not being able to be present at the annual meeting.

The Bishop of Norwich, Vice-President, moved thanks to the Secretaries. His lordship spoke nearly as follows:—

"In addressing you, probably for the last time, considering the advanced age of life at which I have arrived, permit me, before I proceed to make the motion in my hand, to express the heart-felt satisfaction which I experience, in meeting so many excellent men, of all religious persuasions, who, laying aside every minor consideration, have the wisdom to perceive, and the piety to feel, that union of heart is far more important than uniformity of sentiment towards promoting the pious object of this glorious institution. To the Dissenters from the Established Church, I am happy to have this opportunity of declaring the great obligations we are all under, for their unabated exertions in this labour of

love: and permit me to say, that we are no less indebted to the members of the Established Church, for their assistance, undeterred by the silly or malevolent aspersions of indifference to the Establishment.

"The best refutation of such false and groundless charges, is to contemplate the meliorated state of those towns and villages at home where Bible Societies have been formed; and the Report which you have this day heard by our incomparable President, will prove, that your exertions have not been thrown away in other countries. In every part of the world, we find that many who were merely nominal Christians, have now become true believers; and many have been turned, by your means, from idols to the living God. If such a statement does not animate you to perseverance, nothing I can say will. I shall therefore proceed to make the motion I have in my hand;—a motion which will meet the concurrence of every man who hears me; of every man who knows how to estimate the great services of our excellent Secretaries, and particularly of him whose absence we this day deplore; an individual of whose transcendent merits no eloquence, short of his own, can convey an idea."

The Rev. Edward Burn, in seconding the motion of the venerable prelate, detailed the benefits that had been conferred upon the Society by its valued Secretaries, and expatiated upon the success of the institution, its simplicity of character, the permanent nature of its fundamental principle, and other circumstances connected with its progress. "The Society," said he, "has realized what no scheme of comprehension, no legislative enactment, hitherto brought forward in this country, has been able to accomplish. It has actually established, within the British Empire, an Act of Uniformity! And it is delightful to see the Episcopalian, the Presbyterian, the Independent, and the respectable representatives of other denominations, on the bare statement of your plan, without pain or penalty, as well as without hesitation, flocking to your standard, and offering themselves willingly in aid of your glorious design!"

The Rev. Dr Steinkopff, Foreign Secretary, expressed the pain and solicitude he felt at the absence of his excellent colleague. Adverting to himself he added:—"I esteem it my greatest privilege to labour in this cause; and though sometimes these hands have trembled, and this heart has failed, and many an apprehensive

thought has crossed my mind, that soon this body might perhaps sink under the accumulation of burdens, yet to spend and be spent in such a service is, in my account, the highest honour that can be bestowed upon mortal man."

Thanks to the Presbyteries in Scotland, Glasgow, &c. were moved by the Bishop of Cloyne, Vice-President, in the following manner:—

"I shall detain you but a very few moments; but I rise to submit a resolution which has been put into my hands. You have been told, that, however we may differ in other respects, we agree on the important point of spreading the Scriptures of God and his Christ over the world. I rise, therefore, as a Bishop of the Established Church, with gratitude, to make this motion. The severe cold under which I labour will prevent my attempting to do justice to it by any remarks which I might feel disposed to offer: nor would it be easy to do justice to it; for, not to mention what is due to the other parties concerned in it, if I were to name a body of persons who have assisted us most, it would be the Reverend Presbytery of Glasgow."

The Rev. John Paterson, from St. Petersburg:—"My lord, the lateness of the hour forbids me to enter on a detailed account of the proceedings of the Society in the North of Europe; I would only beg leave to observe, that the progress we have made has tended to convince us, more than ever, of the great want of the Scriptures which exists in Denmark, in Sweden, in Finland, and in Russia; and the very means which we have used to supply that want have led to new discoveries of it, and convinced us that the real extent of the evil is even yet but imperfectly known. On a moderate calculation, not fewer than fifteen millions of copies of the Scriptures will be required, before every family in the North of Europe is furnished with one copy of the Divine volume; and after this statement, can it any longer be doubted whether Bible Societies were necessary, or whether any other plan could have been devised to meet the exigency of the case?"

"It is gratifying to be able to assert, that the desire to possess the Scriptures in the North of Europe grows exceedingly. Previously to the institution of Bible Societies, this desire was, in a manner, dormant: 2000 copies were sufficient to supply the annual demand for the Scriptures; now 200,000 copies would not suffice.

"We began our career at St. Petersburg by giving notice, in the public papers, when we had Bibles to sell; but the effect of those advertisements was, bringing together such a crowd that it was almost impossible to proceed with the business of the depository: we have, therefore, been forced to employ secrecy, as our best and safest policy. But, though this shields us from the pressure of the crowd, it does not save us from the most urgent, and, sometimes, clamorous demands, made alike by the noble and the peasant; and when all other arguments fail, they not unfrequently threaten to complain of us to the Emperor, justly alleging, that it is his gracious will that we should furnish them with copies of the Scriptures, and falsely imagining, that it is from unwillingness, not inability, that we fail to execute his wishes. It is not less gratifying to witness their joy on obtaining the 'pearl of great price,' than it is painful to observe their grief on meeting with a disappointment.—If funds are wanted, the people offer willingly. Russian peasants have, of their own accord, come forward, and contributed in full proportion to their circumstances and means. Bible Societies are forming in every part of the empire; and they are literally doing prodigies. The Society at Cronstadt goes on 'from strength to strength;' and this Society, which is chiefly composed of naval men, has engaged two other naval stations to co-operate with it in the execution of its work. Nor is the Russian army less zealous than the navy, in this labour of love. The Society at Moghiley, the headquarters of the Russian army, and which is patronized by Prince Barclay de Tolly, has, in the course of a few months, sent to the Parent Society no less a sum than 17,000 rubles.—The brave Don Cossacks, who are always foremost in the ranks, when allowed to follow the bias of their own minds, are occupied in organizing a society for their district, and have, in the mean time, contributed not less than 10,000 rubles to the common fund.

"But, my lord, it is impossible, in alluding to this part of my subject, not to mention the liberality of that most benevolent monarch, the Emperor of Russia, and what he has done for the advancement of the Russian Bible Society. In addition to his annual subscription of 10,000 rubles, he has, during the last year, given the Society 30,000 rubles, besides a magnificent house, and a portion of land taken from the imperial gardens; and he has declared, that if money or hands are wanting to carry on the great objects of the Society, he will furnish both. The exertions which are making in every country of the North,

in order to meet the vast and increasing demands for copies of the Scriptures, are in proportion to the means they possess. Your time will not permit me to expatiate on this interesting part of the subject: allow me, therefore, merely to state, that the Russian Bible Society will, in the next month, have finished editions of the Scriptures in sixteen languages: they are preparing them in two more; and when these are completed, they will have copies of the word of God to distribute in twenty-nine different tongues. The measures at present taking to carry on this part of the work at St. Petersburg, are such as will enable the Society to print more than 100,000 copies of the sacred volume annually. These copies will be distributed over an immense tract of country, to men of almost every nation, and religious denomination. Christians and Jews, Mahometans and Pagans, friends and foes, are alike the objects of this godlike charity: and it is interesting to know, that the Greeks, inhabiting the shores of the Black Sea and the Grecian islands, have received from the Russian Society this heavenly boon. The inhabitants of Mount Ararat have been blessed with the ark of the new covenant, the sacred deposit of the perfect law of liberty, and which teaches them, instead of paying a superstitious veneration to the supposed relics of Noah's ark, to adore Him of whom that ark was only a figure. The word of the Lord, which has gone out from St. Petersburg, has entered Persia: it has reached to Ispahan and Shiraz; and, by means of its exertions, the immortal Martyn, though now dead, yet continues to preach the truths of the Gospel in that interesting country. The light of Divine Revelation is rising on Bucharest; and the New Testament is now read in that city in which the faithful Abdallah suffered martyrdom for his adherence to the truth it contains. Means are also using to effect an introduction of the word of eternal life into the populous empire of China; and it is hoped, that in a few years, a highway will be opened through Siberia into Chinese Tartary; and the Scriptures have free course from Irkutsk to Peking."

The Right Honourable the President having left the chair, a resolution of thanks to his lordship was moved by the Right Hon Admiral Lord Gambier, and seconded by the Rev. Daniel Wilson, late vice principal of St Edmund Hall, Oxford, who wished to be allowed to say, at the close of the meeting, what he was sure all present felt, that it had yielded to no preceding one in the interesting information afforded from so many parts of the world, and in the deep emotions which that information had excit-

ed. Except in the affecting circumstance of the illness of the Rev. John Owen, [whose absence, however, the Rev. speaker had most ably supplied,] the day had been one of unmingled delight and triumph. In seconding the vote of thanks to the noble President, he was persuaded he might safely say, that every person in the assembly would consider himself pledged by it to new and redoubled efforts in this great cause; in proportion as the demands for the holy Scriptures from every quarter of the earth were more and more importunate, and as the opportunities afforded by the Divine Goodness for meeting them, become more numerous and inviting.*

TRANSLATIONS AND EDITIONS OF POLISH SCRIPTURES.

Mr. Pinkerton has recently communicated from Warsaw the following authentic intelligence respecting the lamentable dearth of the Scriptures in Poland. The extract is highly interesting and important, both in a literary and religious point of view.

"There have appeared, at different times, five translations of the Bible in the Polish language. The first is called the Old Cracow Bible, and was printed in this city in 1561. Many passages of this translation being taken from the Bohemian Protestant Bible, it never received the sanction of the Pope. However, it went through two other editions, in 1575 and 1577, both printed in Cracow. A copy of this version is now very rarely to be met with, even in the best libraries of the nation. The second version, which appeared in 1563, is called the Radzivil Bible. It has never gone through more than one edition. Prince Radzivil, at whose expense this translation was made and printed, was a Protestant; but he dying soon after its publication, his son, a Catholic, carefully bought up the edition, and burnt it! The third version, by Simeon Budney, is called the Socinian Bible. This translation went through two editions; the first in 1570, and the last in 1572; both printed at Nieswiez, in Lithuania. Of this version, it is

* We deem it necessary to state, that new and extensive fields for the operations of this Society are continually opening in various parts of the world, which will require unremitting exertions, on the part of the auxiliaries and friends of the institution, to provide the necessary funds; the expenditure having, during the last year, exceeded the receipts by several thousand pounds.

said that only three copies exist, in distinguished libraries. The fourth translation into Polish is the Danzig Bible. This version was made and printed by the reformed church in Danzig, and has passed through seven editions; viz. Danzig 1632, Amsterdam 1666, Halle 1726, Königsberg 1737, Brieg 1768, Königsberg 1799, and Berlin 1810. The first edition was, for the most part, burnt by Wonzek, Archbishop of Gnezu; and the Jesuits have always exerted themselves to buy up and destroy such copies of the other five editions as come in their way; so that it is concluded that of the six editions of the Protestant Bible, printed between 1632 and 1779, at least 3000 copies have been thus wilfully destroyed. The whole six editions, probably, did not amount to more than 7000 copies; so that if the copies which have been worn out by length of time were added to those which have been destroyed, it would be found, that (with the exception of the seventh edition, printed in Berlin, at the expense of the British and Foreign Bible Society, and consisting of 8000 copies,) the existing number of Bibles, among the 250,000 Protestants who speak the Polish language, must be very small. But, alas! how much smaller still is the number of copies which exist among the Catholics of Poland will appear from the following facts. The only authorized version of the holy Scriptures, in Polish, is that which was translated by Jacob Wujek, approved by Pope Clement VIII, and first published in this city in 1599. The translation is considered, by competent judges, to be among the best European versions made from the Vulgate; and the language, though in some degree antiquated, is yet pure and classical.

"Such care, however, has been taken to keep even this authorized version of the holy Scriptures from coming into the hands of the people, that it never was reprinted in Poland, and has undergone only two other editions out of the country—viz. at Breslau, in 1740, and 1771. Now, the whole amount of copies in these three editions of the authorized Polish Bible is supposed not to have exceeded 3000. Thus there have been printed only about 3000 Bibles in the space of 217 years, for upwards of 10,000,000 of Catholics, who speak the Polish language. Hence it is, that a copy is not to be obtained for money: and that you may search a hundred thousand families in Galicia and Poland, and scarcely find one Bible."

PENITENTIARY AT MILLBANK.

This excellent national establishment has been enlarged, and is intended to accommodate four hundred male, and as many

female convicts, selected from all parts of England and Wales. It is under the regulation and control of a committee appointed by the Privy Council; with a governor, chaplain, surgeon, master-manufacturer, and other officers. The prisoners are to be divided into two classes—the first more strict, the second more moderate. The convicts are, during the former part of their imprisonment, to take their station in the former class; but, by good conduct, will be advanced to the latter. Those of the second may be degraded by bad conduct to the first, or by extraordinary merit may deserve being recommended to the royal mercy. Strict attention is to be paid to their religious and moral improvement, and to their acquirement of regular habits of labour, in order that they may leave the Penitentiary reformed and useful members

of society. At the expiration of his term the convict is to be furnished with decent clothing, and a sum of money not exceeding 3*l.* for immediate subsistence; and in case of his serving one year with a respectable master after leaving the house, he will be rewarded with such further gratuity, not exceeding the above-mentioned sum, as the Committee may see fit. The chaplain reads prayers, and preaches twice on Sundays and the principal holidays, when all the convicts and resident officers attend: he also baptizes, visits, and instructs both publicly and privately, as may appear needful. Such an institution, if conducted in a manner suitable to the importance of its object, especially in the article of religious instruction, cannot fail of being a most valuable blessing to the nation.

VIEW OF PUBLIC AFFAIRS.

THE most important article of foreign intelligence, and one that demands our unfeigned acknowledgments to God, for his mercy, is the favourable prospect throughout Europe of an early and abundant harvest. The crops upon the continent are unusually healthy and luxuriant; and the same remark applies also to our own highly-favoured country. The late intensely hot weather which followed gentle and long-continued showers, produced an almost unprecedented effect upon the growing crops. In consequence of this cheering prospect, grain has fallen rapidly both in England and abroad; which circumstance, with the usual demand for harvest labour, cannot fail, under the Divine blessing, to produce public effects of the most important and beneficial kind.

On Saturday the 12th July, the prince regent closed the session of parliament in the usual manner. The speaker of the house of commons adverted to the principal subjects which had occupied the house during the session;—particularly noticing the public finances; the poor laws, and best means of employing the poor; the laws affecting the clergy; presentments by grand juries in Ireland; and the measures that have been taken for preserving public tranquillity. The prince regent, in his speech to both houses, expressed his high sense of the plans adopted by parliament for the benefit of the country, and to which he imputed the present auspicious change

in our internal situation. His royal highness then proceeded to mention the unfavourable nature of the last season as a cause of the defalcation in the revenue, and to state the measures that had been taken for improving the currency of the realm, concluding his speech as follows:—

“I continue to receive from foreign powers the strongest assurances of their friendly disposition towards this country, and of their desire to preserve the general tranquillity. The prospect of an abundant harvest throughout a considerable part of the continent is in the highest degree satisfactory. This happy dispensation of Providence cannot fail to mitigate, if not wholly to remove, that pressure under which so many of the nations of Europe have been suffering in the course of the last year; and I trust that we may look forward, in consequence, to an improvement in the commercial relations of this and of all other countries. I cannot allow you to separate without recommending to you, that upon your return to your several counties you should use your utmost endeavours to defeat all attempts to corrupt and mislead the lower classes of the community: and that you should lose no opportunity of inculcating amongst them that spirit of concord and obedience to the laws which is not less essential to their happiness as individuals, than it is indispensable to the general welfare and prosperity of the kingdom.”

Finance.—The supplies for the present year are estimated by the chancellor of the exchequer as follows; to which we also subjoin those for 1816, by which the reductions upon each branch of service will be apparent.

	1816.	1817.
Army.....	10,809,737	9,080,000
Navy.....	9,964,115	6,000,000
Ordnance.....	1,613,142	1,221,300
Miscellaneous.....	2,500,000	1,700,000
Supply for 1817.....	18,001,300	
Interest of exchequer bills, lessening army and navy board, &c.....	4,136,508	
Total.....	22,137,808	

The means of meeting this expenditure, as stated by the chancellor of the exchequer, are three millions from the land and malt taxes, several sums remaining at the disposal of parliament, a million and a half of arrears of property tax, a quarter of a million from the lottery, and a sum from old stores, making about nine millions and a half. The deficiency is to be supplied by an issue of Irish treasury bills to the amount of 3,600,000*l.* and of English exchequer bills to 9,000,000*l.* The charge created by the money thus raised is not more than 400,000*l.* and this will be in a great measure covered by the reduction of the interest on exchequer bills which has taken place.

The Habeas Corpus Suspension Act, limited in its duration to the first of March, 1817, passed both houses of parliament by large majorities, and has received the royal assent.

The house-of-commons committee appointed to examine into the present state of the poor laws have refrained from suggesting any partial alteration or amelioration of the system. They express a decided conviction, formed upon the most careful examination of evidence, that nothing short of a total change can effect any real good. They intend, therefore, as soon as practicable, to lay before the house the character, tendency, and effect of the whole system; but in the mean time they express a hope that their present Report will, in some measure, prepare the country for the ultimate discussion of this most important question. We need scarcely say, that upon every system of morality and religion, and national welfare—upon every principle of humanity, as well as policy—of feeling for the poor, as well as justice towards their neighbours—we cordially concur with

the suggestions of the honourable committee. The poor's rates, as at present administered and received, partake of no one quality that characterises true charity. Far from being "twice blessed," they neither bless him that gives, nor him that takes: to the one they are a source of continual vexation, expense, and imposition; to the other too often a bounty upon idleness, indigence, and vice. If the poor are to be either virtuous or happy, they must be independent; and, in order to render them independent, the first great object is to abolish the present system of indiscriminate relief, and to prepare them by religious, and, in a subordinate degree, intellectual culture for a better state of things. We are fully aware of the formidable difficulties, both moral and political, that environ this great question; and are far from attempting, on the present occasion, to discuss its merits. We can only sincerely pray that our legislature may be endued with wisdom and firmness to prosecute their design in such a manner as to relieve far more effectually and humanely than is the case at present, every species of real distress, yet without encouraging, either directly or indirectly, the evils which they deplore. Whether the solution of this problem lies within the bounds of human sagacity and experience, remains yet to be discovered; but in any case a serious examination into the question cannot but be productive of much ultimate benefit to the nation.

Upon the motion of lord Grenville, in the upper house, and Mr. Wilberforce in the lower, addresses from each have been presented to the throne, on the subject of the Slave Trade; the occasion and nature of which may be inferred from the following abstract of Mr. Wilberforce's speech:—In rising to bring forward the motion of which he had given notice, he trusted all would be of one mind upon the subject. When he considered how long the question of the Slave Trade had been in discussion, how many years had rolled away since it was first introduced, how many illustrious individuals who had given it their support were now no longer in existence, he would confess it was not without strong feelings that he could again bring it under the notice of the house. But it was important that the trade should be abolished: it was also important that the subject should from time to time be discussed, until it was brought to a happy and final termination. Unfortunately it was again revived in various countries, some of which had at least nominally abolished it; and it became necessary again to address the crown, as well with a view to a practical

abolition as to express a speculative condemnation of the trade. It was now carried on under various flags, even under that of America itself; and he feared much that American ships, American property, and American subjects were embarked in it. Since their settlements had been restored to France, the trade was carried on in them also. There was no doubt of its existence on the western coast of Africa, in Goree, and Senegal. He was not aware that it was carried on by any of the other powers who had agreed to its unconditional abolition. With respect to Holland, he had not heard of more than one instance, which occurred upon the Gold Coast. Nothing took place on the part of Denmark or Sweden. The evil arose chiefly from Portugal and Spain. Great sacrifices had been made by this country, to induce them to abolish the traffic in slaves along all the African coast north of the Line, but it was still carried on by them. In former times, Spain was, in a great measure, supplied with slaves by this country; but now that the trade was put a stop to here, the Spaniards, it seems, carried it on with increased exertion.

Mr. Wilberforce continued to state, that in a letter from Sir James Yeo, mention was made of one vessel of only 120 tons, which carried 600 slaves. This was without example in the former history of the trade. A gentleman engaged in this traffic, with whom he once held a conversation, told him that in a vessel of 250 tons, 400 slaves might be somewhat comfortable in the night, *though they could not lie on their backs*. He would mention a case that lately occurred. It was stated on oath by the lieutenant of his Majesty's ship the *Humber*. On the 15th of February last he went on board a slave ship, as prize-master: he remained there from the 15th to the 19th of the same month and assisted in landing them. He was told they had been all in good health when they first went on board, but thirty perished from inhuman treatment. On landing there were a hundred of them who were reduced to mere skeletons, and wore a most wretched appearance. All this happened in the short space of three weeks or a month, and must necessarily happen to any vessel so crowded. He knew an instance, where, out of 540 slaves, 340 died on the voyage. Most of them were now carried to the Havannah or to Cuba. In the latter place 25,000 were annually imported for some years back. This was a greater number than had ever before been imported there. Spain not only carried on the trade for her own benefit; but her flag furnished a plea under which every other power might carry it on. They were sometimes stopped by our

cruisers, but in most instances their seizure was decided to be contrary to law, as not being prize of war. If such was the law at present among nations, that it afforded no means of checking the progress of so great an evil, a system better and more conformable to common sense should be introduced.

Mr. Wilberforce then read the Address, which was very long, and nearly the same in substance as the speech. The principal point in it was, a desire that his royal highness the prince regent, in concurrence with the other powers of Europe, would adopt such further measures as might be effectual for the suppression of the Slave Trade; and to this end, that they would refuse to receive the colonial produce of any country which still persisted in its continuance.

Lord Grenville, in the upper house, remarked "that it had been maintained from the first, that if we abolished the trade, other nations would carry it on. To that argument he for one had always answered, that if not one human being less were to be torn from his home and his country, and exposed to all the horrors of the Middle Passage; if not one drop of blood less were to be shed in this commerce of cruelty, it was still the duty of Great Britain to abolish it, as far as this country was concerned; that it was the duty of Great Britain to wash from itself the stain of this execrable trade, and to provide that in future, at least, this guilt should not rest with the British Nation, and that this blood should not be required at our hands. But it was also our duty, not merely to cease to commit evil, but to endeavour to atone for that which we had committed. This was due from us as men and Christians, who are enjoined to exercise every act of mercy and humanity in our power; but it was, above all, due to the injured from the oppressor—to those who suffer from those who have been the cause of that suffering—to those who have been the victims of a crime from those who have perpetrated it. He entreated their lordships to bear in mind, that there never was, there never could be, a stronger claim than that which Africa had on this country. We had been among the foremost to commit wrong; it became us to be the foremost to redress it; and there were in the present state of the times, and the situation of this country, with respect to other powers, circumstances which afforded reason to hope that our representations, if firmly made, would prove effectual. If in the government of any country there should be found a man who would say, in answer to our representations, that he disregarded the principle of hu-

manity, and would only consider this question with respect to the interest we had to interfere in it; to such a person the answer should be, that the trade of this country could not be carried on with that security which belonged to peaceful commerce while this traffic in slaves was permitted to exist. In this situation of things, his majesty's ministers had a right, and were indeed called upon to make representations to all foreign powers, whose flag was used by armed vessels in the African trade. Having made these representations, if they should not be effectual, if the powers to whom they were made found themselves incapable of repressing the acts of violence committed by vessels under their flag, we should be entitled to act against such vessels as pirates."

His majesty's ministers warmly supported the addresses, and expressed the strongest hopes that the negotiations already commenced with foreign powers relative to this subject, would afford a speedy and satisfactory result.

Upon a general review of the state of public affairs, we fully coincide with the remarks of the speaker of the house of commons, that "if this session has not been marked with that brilliancy and splendour which have characterized former ses-

sions," yet that the house "had great duties to perform, and have applied to those duties a most faithful and indefatigable attention." When we look back upon the gathering clouds and storms which seemed to impend over the country, at the commencement of the session—the depressed state of our agriculture, commerce, and manufactures—the appalling distresses of the poor—the confident hopes expressed by the factious of success and triumph—the disgraceful and atrocious acts which occurred on the very day of the opening of parliament, threatening the whole system of legislation, if not the life of the prince regent himself, and compare these scenes with our present rising hopes and prospects, and our comparative prosperity and tranquillity, we perceive the highest cause for gratitude and praise to Him who is alone the author and giver of every good and perfect gift. It is true that difficulties remain, and are likely, in some measure, to do so for perhaps a considerable period; but *comparatively* our improvement must have been very great and obvious, when even a leading member of the Opposition, who concluded the session with a speech by no means remarkable for concession to government, could not but confess that "the trade of the country had revived, the effects of the bad harvest had spent their force, the value of land had risen, and the stocks had rapidly advanced."

ANSWERS TO CORRESPONDENTS.

N. H.; and R. S.; have been received.

C. L.; HINT; A RETIRED SPECTATOR; DACUS; R. W. S.; SURDUS; "A Pastoral Letter;" and a Copy of Poems without signature; are under consideration.

C. C.; and CLEMENS; will appear. The other papers to which Clemens alludes would probably suit us, *if sufficiently condensed*; but we can of course give no pledge till we see them.

We cheerfully afford our American Correspondent, N. W., the "comfort and satisfaction" which he desires. We should have hoped the general tenor of our pages would have convinced him that we are firm friends to peace and concord, without a formal declaration on the subject.

A CONSTANT READER would be obliged to any correspondent who could apprise him where the specimens of Hindoo Sculpture mentioned in our work (p. 335, for 1817,) are deposited. We can only inform him, that we believe these specimens to be the same that were collected by Dr. Tytler at Java, and exhibited by him last September to the Asiatic Society at Calcutta.

We have received, with much pleasure, a letter on behalf of the United Brethren, in which they desire to acknowledge, with gratitude, the receipt of upwards of 1500*l*. in consequence of their recent appeal to the benevolence of the Christian Public. (Vide Christian Observer for 1817, p. 195.) We most sincerely congratulate them on this seasonable and providential supply.

Several Advertisements intended for the Cover of our last Number having been mislaid, we respectfully request the persons concerned either to furnish the Publisher with copies, or to apply to him for the money left for their insertion.

ERRATA.

Last Number, p. 3*m*, col. 2, line 27: *for decorated, read desecrated.*

34: *for its, read a*

36: *for speech, read touch.*